THE

NEW-JERUSALEM MAGAZINE.

Vol. X. NOVEMBER, 1886. No. 11.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
To subscribers in Great Britain - - - - - - 10 shillings a Year.
Clergymen " " " - - - - - - 6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Both of the above MAGAZINES may be found on file at Geo. P. Rowell & Co's Newspaper Advertising Bureau (10 Spruce Street), where advertising contracts may be made for it in New York.

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NEW-JERUSALEM MAGAZINE.

VOL. X.—NEW SERIES.—No. 11.

NOVEMBER, 1886.

THE HOLY SPIRIT.

THE Holy Spirit* is the Spirit of Truth. It animates and pervades the thought of God and the Word, which is that thought addressed to men. Jesus conformed one human life perfectly to the Word, — made the Word flesh, — and the Holy Spirit was the Spirit of His life. John saw the inflow of the Spirit to His humanity figured forth in the descent and resting of a dove upon Him, and declared that God gave to Him the Spirit without measure, and that He spoke the words of God; and Jesus Himself said, "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life."

To be born anew, or from above, is to be born of the Spirit. To the Jewish ruler, who came to Him at night to find out what it all meant, Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, Ye must be born anew [or from above]. The Wind bloweth [or the Spirit breatheth] where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth. So is every one that is born of the Spirit."

* Miscalled the Holy Ghost in the common English version of the New Testament.

The word "spirit" in the original means, also, breath or the air breathed, and this is a remnant of a once wide-spread habit of language, by which the same word designated a spiritual thing and its natural type. The Holy Spirit is the breath of spiritual life, breathed into the nostrils of the new-born man by God. It surrounds him as the atmosphere surrounds his body, and he breathes it in as a healthy man breathes in the fresh, pure morning air.

When Jesus was about to end His bodily presence with His disciples, He promised to come again, and to be with them always, and His presence was to be by or in the Spirit of Truth. The Spirit of Truth was to be their Comforter, was to bring all things whatsoever that He had spoken unto them to remembrance, was to guide them into all truth, was to prompt them with the right thing to say in their conflicts with the world; in short, was to be the presence of the Lord with them, and the moving, guiding force of their thought and conduct. It is plain, moreover, that this presence by the Spirit within was to be a nearer and more full presence than that of the body, for He said, "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but, if I go, I will send Him unto you."

It is taught, also, that the Spirit of Truth, having reached humanity in Him and done its perfect work there, was thereafter to reach men with new directness and power, was to be given in a new way. "For the Holy Spirit was not yet given, because Jesus was not yet glorified." "He breathed on them, and saith unto them, Receive ye the Holy Spirit."

The nearest possible presence to a man is presence within. In the Holy Spirit, the Lord stands at the door of every mind and knocks for entrance. It is an inner door, and it opens inward and upward, for God and His kingdom are within you. The Holy Spirit bears its treasures of peace and joy to the heart by this inner way.

God gives the Spirit without measure. One only could receive it without measure; but every child born of the Spirit receives it to the full measure of his capacity. Throughout his life it diffuses its peace and blessings, and through him

acts upon things about him with unbounded power to shape them to his good ; not to what in human blindness he may wish, but to what in God's infinite wisdom is seen to be best for him ; for with the prayer for the daily bread of the Spirit is joined that other : "Thy will be done."

In the worldly mind, the Holy Spirit cannot do its perfect work, for that mind looks outward for good. Jesus said to His disciples, "I will pray the Father, and He shall give you another Comforter, that He may be with you forever, the Spirit of Truth : whom the world cannot receive ; for it beholdeth Him not, neither knoweth Him : ye know Him ; for He abideth with you, and shall be in you." The worldly mind can acquire knowledge of outward things by study and experience and reasoning ; that is, by effort of intellect. Facts accumulate and become generalized or grouped in grand order under the searching and discriminating effort of science ; but, after all, they are but things of form and outer condition and circumstance. Like all worldly treasure, they are far off from the real man. They come to him through the senses of the body, and are dropped when the body dies. So, too, the outer form of revealed truth is obtained by intellectual effort. From the Bible we acquire the outline of knowledge of spiritual things by much the same mental effort as avails for knowledge of the world. Doctrine from the Word is the most important of all merely intellectual acquisitions, and without something of doctrine there can be no progress in spiritual life. But doctrine is the mere shadowy outline of truth until it becomes infilled with the Holy Spirit. Doctrine gives right shape to thought and rightly directs effort ; but thought and effort are dust of the earth until the breath of life is breathed into them from the Divine Spirit. The Holy Spirit is not reached by merely mental effort ; no stress or strain or native grasp of intellect, nor outward culture and training, avail here. It is the spirit of the Word, and dwells in its own tabernacle with men, and the tabernacle is prepared by living as the Word directs.

All thought is actuated by the Divine Spirit, and no thought could exist if the power of the Spirit of God were

withholden ; but its operations may be perverted and its very character changed by the recipient into the spirit of pride of intellect, or other selfish or worldly spirit. Two spirits cannot actuate the same mind ; the Holy Spirit cannot dwell within the conscious human thought, and spread abroad its peace and blessedness there, while a perverse spirit is infusing evil imaginations. To sin against knowledge of truth, even revealed truth, is harmful, yet not beyond recovery ; but to sin against the Spirit of Truth — blasphemy against the Spirit — would be to commit spiritual suicide, for it would be choosing death after once having felt the stir of spiritual life within. This the Divine Providence guards against. Before the Holy Spirit can dwell in the conscious life of a man, he must, with God's help, remove the spirit of evil as it manifests itself in thoughts and purposes condemned by the truth, and shape to the truth his conduct of life.

The Holy Spirit strives in our behalf. It is the power of God reforming the mind from within, and making for Himself a dwelling-place there. It brings conflict with evil, and it brings the power to overcome. It led Jesus into the wilderness to be tempted of the devil ; but it brought angels to minister unto Him. In the conflict, it appears to be a troubling spirit, a stormy wind with lowering sky and threatening waves ; but Jesus is in the boat, and, though He seems to be sleeping, He will speak peace to the storm when its work is done.

The operation of the Spirit renders right motive and conduct and speech the spontaneous action of the mind. At first the reforming man applies law to his purpose and conduct with labored effort ; evil would be spontaneous, right thinking and feeling and doing are constrained and halting, as the artisan's motions are stiff and awkward before acquired skill has made them almost automatic. The Holy Spirit changes this, and makes right thought and conduct the spontaneous expression of life. It renders the mind intuitive and perceptive in regard to spiritual things, and opens the eyes to see heavenly truth in heavenly light. It conforms the thinking of the individual man born of the Spirit to the great, free,

joyous movement of thought that vibrates through heaven, and in another form and on another plane is order to the material universe.

Jesus teaches us to ask for the Spirit; indeed, his words imply that the presence of the Spirit is a principal object of prayer. "And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or, if he should ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Prayer for the Spirit is acknowledgment that it is the gift of God, and looking to Him for it. In obeying the law of life, we act as of ourselves; but, for the Spirit, we look to the Lord alone, and our attitude toward it is purely one of asking and receiving. The baptism by water is a type representing the purification of character through obedience to law, which is performed with God's help indeed, but by conscious effort on the part of the man himself. Baptism by the Spirit and by fire is wrought by the Lord alone within the soul beyond the region of man's direct control. It manifests itself, indeed, in new-born happiness and peace and perceception; but the workings of the Spirit are as unseen as the wind, and its blessings fall as silently as the dew falls on the field, or the manna fell about the camp.

We trust implicitly that the surrounding air will continue to yield to men and animals the breath of life, and continue to bring rain and substance to growing plants. So will the pure and invigorating spiritual atmosphere — the Holy Spirit — yield the breath of life to every one born of the Spirit forever, and surround him with green fields and harvests.

The Holy Spirit is infinite in generals and infinite in detail. It gives movement and order and unity of movement to all healthy thought in heaven and on earth, and individuality of thought to each of God's children. Farther, it is the Holy Spirit that gives unity and almost limitless variety to the thinking of any one mind. The great question to each of us is, shall it do its perfect work within me unimpeded by my

selfhood, and bring my mind into harmony with itself, and with the great movement of mind in heaven, and the greater movement of the Divine mind?

From habit and experience, we expect thought to come to us day by day as long as we live. To the Divine promise we may trust implicitly that thought, which is truth animated by the Spirit of Truth and throbbing in unison with the heart of God, will flow into our minds now and forever, if only the minds are cleared of the usurping spirits of self-love and love of the world.

Worldly culture is adjustment to environment or adaptation to the conditions of outward welfare and success. The adjustment may be brought about by mere outward conformity to the laws of order, and, from habits of thought acquired in worldly training, we are prone to try to obey the laws of spiritual life by outward conformity of conduct alone. Christ often met manifestations of this perverse tendency, and always with rebuke, or by calling attention to motive and the spirit pervading motive. Conduct must be right outwardly indeed, but it is Christian conduct only so far as it is right in spirit also.

To find out the evil spirit pervading thought from time to time, is, with God's help, entirely practicable, and to cast it away is equally so. When it is cast away, the Holy Spirit enters and vitalizes anew the whole character.

The Holy Spirit comes with power, — power that reaches throughout the life of one born of the Spirit, and then goes still outward to affect other lives through his. Jesus said, when telling his disciples of trouble to be met and overcome in the world, "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." In the Christian life, it is the Spirit of the Father that meets and overcomes. No man really knows anything of what is to happen or what he has to meet within or without, here or there. The Christian preparation for meeting the world within and the world without in conflict, in doing his share

of the world's work, in home life, everywhere, is to have the right spirit within, and to be ready to act under the influence and power of the Holy Spirit. A thousand cankering cares may be discarded and all anxieties be quieted in trust that the Holy Spirit will prompt the wise word and the wise deed if we are ready to speak the one and do the other, and are harboring no opposing spirit.

In the representative Jewish dispensation, the Holy Spirit spoke words through prophets and others which are now the outward form of revealed truth, and manifested itself in many other ways necessary to the maintenance of an outward representation of spiritual truth.

In the first days of Christianity, while something of representative function still lingered, the baptism by the Spirit and by fire was figured forth by the sound of a rushing, mighty wind, and by the appearance of cloven tongues of fire resting on believers, and also by ability to speak languages not otherwise learned, and to heal the sick, and even to restore life. But, with the early Christians, the action of the Spirit went far deeper than these phenomenal representative manifestations. It changed the character and lives of the believers: they trusted to it for strength to do and endure, and for enlightenment, and for all good; for guidance in life, and for ability to help others walk in the way of life. They prayed for it, and received it as their Father's richest gift. There were even then simulations of the Spirit, and John taught, "Believe not every spirit, but prove the spirits whether they are of God;" and the test was to be the acknowledgment of Jesus. "Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God; and every spirit which confesseth not Jesus is not of God."

As Christians wandered from the early simplicity and uprightness of life, and lust of power turned religion into means of its gratification, an ecclesiastical caste grew up, assuming that they were endowed by the Spirit with authority over the belief of men, and power over salvation. Then surely the sun had become darkened, and the moon had

ceased to give her light. The thirst for the Spirit could not be entirely quenched, and the attempt was made and persisted in for ages to quiet it with ascetism and pietism, and effects of solemn ritual and music and architecture, impressive to the senses; some of them well in their way, but a "serpent for a fish" when proffered as food to the hunger for the Spirit. Still later, even when the Bible had been restored to the people, ideas of the Divine Spirit remained vague and often fantastic. The functions of the Spirit were, by implication at least, quite generally narrowed to the enlightenment of the clergy, and were assumed to confer upon clerical bodies authority over things of religion, and, under this assumption, human opinions were fashioned into creeds and fealty to them demanded, doctrine hardened into dogma, and dead, formulated statements were proffered for the living truth, — stones for bread. Religious awakenings have from time to time aroused anew the yearning for the Spirit of the Lord among multitudes of people. The yearning has often been blind, and often been met, as in John's time, by simulations; various moods and excitements and diseases even, as hysteria and epilepsy, have been taken as manifestations of the Spirit. But through all this, and indeed in all times, the Divine Spirit has borne its blessings to human lives in ways unseen as the wind, healing the distortions of false doctrines and superstitions, working within the minds of ignorant and learned alike whenever uprightness of purpose has opened the inner door, suggesting truth to individuals and to nations, and filling lowly hearts with peace and joy beyond every dream of the unchanged, self-seeking man; beyond the hopefulness of youth or the innocent wonder of childhood; beyond all else of happiness known to human hearts.

The principal manifestations of the Holy Spirit are its effects upon the spirit of men. Prophecy was a means of forming the letter of the Word which is done forever, and the rushing wind of Pentecost was to complete a representation of which there is no reason to desire or expect a repetition. But, always and everywhere, the Spirit of Truth is doing its work within men, reforming, blessing, and sustaining; invig-

orating all that is true in thought or good in character, and bringing into harmony with itself the spirit of man wherever man's purpose is in harmony with the truth. It is a still, small voice amid the noise of the world without, but it is the clear, loving voice of the heavenly Father on the air of the world within, and it "will speak peace to His people." "Create in me a clean heart, O God, and renew a right spirit within me."

Quincy, Cal. JAMES E. MILLS.

THY WILL, NOT MINE.

My soul into the noontide fight
With joyous thrill
Of valor flies!
But when the dark and weary night,
With silent chill,
Drops down the skies;
When faith must show, instead of sight,
The Master's will —
My courage dies.

I covet much earth's golden crown;
Its weight of dross
Would gladly bear,
But if my Saviour sendeth down
From off the cross,
The one worn there,
The coronet — Christ's very own —
I count but loss,
And shrink to wear!

I find it hard, in patience meet,
To wait thy will,
O love divine!
To fold my hands — to stay my feet —
And keeping still,
My wish resign!
To say in trustful spirit sweet,
Through seeming ill,
Thy way — not mine!

Oh! Man of Sorrows — Jesus dear!
Stretch out to me
Thy touch of balm!
Forget not thorn and nail and spear,
Once wounded thee,
Head, heart, and palm!
Unto my grief draw very near;
Thy sympathy
Shall make me calm!

— George S. Dwight in The Watchman.

SWEDENBORG'S SPIRITUAL HOME.

In the October number for 1885 of the New-Jerusalem Magazine I gave some evidence that Swedenborg was a member of an angelic society, while still living in the natural world, and said that two of the proofs rested on the authority of Swedenborg's own words.*

If he was a member of an angelic society, although still living in this world, it seems not only reasonable but entirely consistent with his teachings, as laid down in the "True Christian Religion," that he should have a house and home in that society.

In the following paper I propose to give some of the evidence that such was really the fact.

There are many passages in the Relations in "Conjugial Love" and also in those in the "True Christian Religion" in which Swedenborg speaks of "being at home"; of going out of the house; of being seen at the window by angels; of shutting the window; of angels accompanying him home, and many other expressions of a similar character; and all these occurring, when, without the least question, he was fully in the spirit and in the midst of spirits and angels.

Does not Swedenborg intend to tell us by such expressions as have just been quoted, that when in the spirit, he occu-

* The estimate which Swedenborg places on the value of the Relations in "Conjugial Love" may be found on the first page of that work; and the same words are repeated in the last Relation in the "True Christian Religion."

pied a house, as fully adapted to his spiritual states as his home in this world was fitted for his natural states? This is the question before us; and I propose now to examine a few of these passages, in the light shed upon them by the writings of the Church, and see to what conclusions this examination will fairly lead.

For several years during my early study of the writings of the Church, Swedenborg's connection with the spiritual world was vague, shadowy, and unsatisfactory. He appeared to me to be a continual wanderer; sometimes studying the condition of devils and satans in hell; sometimes engaged in discussions with angels, upon subjects of the most sublime nature; sometimes gathering instruction from them, and as often giving instruction to them; visiting gardens, palaces, and temples, whose wonderful beauty and magnificence no human words, he says, can adequately describe; frequenting the houses of other spirits and angels, but having no home in which he could receive them.

I had always supposed that by "going home" he meant merely returning into a natural state, or the state of the body. This belief remained with me for years, until, led by natural inclinations, and a desire to study more into the domestic life of the angels, I found my theory was not, and could not be a true one. I began a critical examination of all the Relations in the "Apocalypse Revealed," those in the work on "Conjugial Love," and in the "True Christian Religion," and it proved one of the most delightful studies I ever engaged in. It brought me into the full belief that Swedenborg, when his mission called him to enter the spiritual world, occupied a house there as really as the spirits and angels with whom he was associated. There is nothing in the writings of the Church, so far as my knowledge extends, that is opposed to this statement.

Swedenborg teaches distinctly that it is a general, though not a universal law, that spirits on entering the spiritual world find a house ready for them, very similar to the one they occupied while on earth, and he gives the names of two men, widely known to the Christian Church, as instances: Martin

Luther and Melanchthon.—T. C. R., 796, 797. He says Luther had a house given to him, such as he had had in the life of the body.

But of Melanchthon he gives a more particular account. As soon as he entered the spiritual world, a house was prepared for him similar to the house in which he lived in the world. Swedenborg adds, "this also is the case with most of the new comers." And a few lines further on, he says, "in his chamber, also, there were many similar things; a similar table, a similar desk with drawers, and also a similar library; wherefore, as soon as he came thither, as if he had just awaked from sleep, he seated himself at the table and continued to write concerning justification by faith alone." And we are told, furthermore, that his house passed through changes, corresponding to and depending upon the changes taking place in his own mind, showing clearly that the house was only the form, the spiritual external form, of his own mind or spirit.

Now to apply this to the case of Swedenborg. When he entered the spiritual world, was he not as fully a spirit as Luther or Melanchthon? We may believe that such was the fact if we believe his own statements, repeatedly made. In H. H., 436 is one: —

"When I spoke with spirits, as a spirit, they knew no otherwise than that I was myself a spirit, and also, in a human form, as they were."

Again, in T. C. R., 697, Swedenborg saw a number of persons entering a gymnasium, and asked what was doing there, and on learning what it was, says,—

"On hearing this I entered with them. I was in the spirit, that is, in a state like that in which the men of the spiritual world are, who are called spirits and angels."

Many passages like these two could easily be found and cited, if it seemed necessary to do it. I think, then, it may be assumed that Swedenborg came as fully under the influence of the spiritual laws of that world, as did Melanchthon;

and consequently was provided with a house perfectly adapted to his spiritual needs.

I will now consider a few of the passages I have marked, and we shall then see whether they do, or do not, tend to confirm the views I have been expressing. But perhaps it will aid in understanding better the nature of spiritual houses and how they are produced, to give here a short extract from the A. E., 536:—

"In that world there are houses and chambers, also doors by which they enter, and locks and keys by which they are opened, and they all signify such things as are in man; the house itself corresponds to the interiors of the spiritual and natural mind, in like manner the chambers and the doors correspond to the communications which are between the interiors of the spiritual and natural mind; and the key corresponds to admission and opening from one part into the other; in a word, the most minute things belonging to the house in which spirits and angels dwell, correspond to similar things in them."

From this extract we can clearly see what the houses of spirits and angels really are.

I now proceed with the main subject. I shall not quote *verbatim* unless where it becomes important to have the precise language of Swedenborg.

Let me here remind my readers of the emphatic statement of Swedenborg, three times given, twice in "Conjugial Love," and again in the last Relation in "True Christian Religion," that all that is recorded in these Relations were not inventions, but truly seen and done; and not in any state of the sleeping mind, but in full wakefulness. And as Swedenborg was writing for all classes of men, the simple as well as the wise, it cannot be doubted that he intended his words should be taken as they are most commonly understood, and not at all in any metaphorical sense.

I will now cite a case in C. L., 132: Two angels, one from the East, and the other from the South, met Swedenborg and invited him to go with them to an exercise of Wisdom. The discussion occupies several pages, but is not material to the present subject. It is sufficient to say that the exercise was

satisfactory to the angels, and suitable gifts were bestowed on those who had joined in it. And Swedenborg closes the Relation as follows: "All decorated with these rewards went *home* from the exercise of Wisdom."

No one, of course, will question that these spirits were going home to real spiritual homes; for it appears from the Relation, that their wives came out to meet them, also adorned with ornaments presented to them from heaven.

And Swedenborg was also going to his spiritual home with the others, as clearly appears from what is said in n. 151*b*, which begins as follows, "while I was going home from this Exercise of Wisdom, concerning which see n. 132." Now this 132 is the Relation we have just been speaking of. The reason he did not go home then, is given by Swedenborg in 151*b* as follows: "I saw in the way, an angel in a violet-colored garment. He joined me, and said, I see that you have come from the Exercise of Wisdom, and that you are gladened from what you have heard there," etc. and then he proposes to conduct him to one of "our Olympic gymnasiums, where the ancient Sophi meet together and draw from the new comers from your world what changes and successions of state wisdom has undergone and is still undergoing."

It seems difficult here to avoid the conclusion that Swedenborg was going home to a house in the same world as the houses of those spirits. There is no appearance in the words that Swedenborg meant that he was then returning into the natural state, or state of the body, because when Swedenborg intends to convey that impression he always uses a different form of expression. *See* C. L., the latter part of no. 81, and also T. C. R., 798. But the next case is one of a more decided nature. Let us look at that.

In "Conjugial Love," 293, there is an interesting passage. I quote a part of it: —

"I once was looking to the east through the window, and saw seven women sitting upon a rose bed at a fountain drinking water, and I strained the sight of the eye greatly to see what they were doing; and the intrusion of the sight of my eye affected them; wherefore, one of them by a nod invited me, and I went *out of the*

house, and hastily came up to them; and when I was present, I inquired whence they were. They said, 'We are wives, and are here conversing together concerning the delights of conjugial love; and we conclude that those delights are also delights of wisdom;' which answer so delighted my mind, that I seemed to be in the spirit, and thence in perception more interiorly and brightly than on any other occasion before."

This is only half of the story, which is continued in the next relation 294, where Swedenborg says, —

"After some days, I again saw those seven wives in a rosary, but not in the same in which they were before. It was a magnificent rosary, the like of which I never before had seen. It was round, and the roses therein formed, as it were, a rainbow. The roses of a purple color its outmost circle, others of a golden color the next interior, and within this others of an azure color, and the inmost, those of a bright-green color; and within this rainbow rosary was a little lake of limpid water. Those seven wives, before called virgins of the fountain, sitting there, again called me, being seen *in the window*, to themselves. And when I was present, they said, 'Did you ever see anything more beautiful on earth?' and I said, 'Never;' and they said, such is created in a moment by the Lord, and that it represents something new on earth, for everything created by the Lord represents."

It is evident that Swedenborg in this relation is dealing with spiritual things. He appears to us as the occupant of a house, near a window, through which he is looking at spiritual things. On being invited by the wives, he leaves the house and joins them. In a few days after, the same scene is substantially seen again, — again seen in the window, again invited to join them, and leaves the house to do so. Was not this house in the spiritual world, and is it not more probable that it was Swedenborg's own home than that of any other spirit?

In "True Christian Religion," 159, he begins thus: —

"Once, when I was in company with the angels in heaven, I saw at a distance below, a great smoke, and occasionally fire bursting out of it; and then I said to the angels who were talking with me, that few here know that the smoke seen in the hells

arises from falses, confirmed by reasonings, and that fire is anger kindling against those who contradict, to which I added, 'This is as unknown in this world as it is in the world where I live in the body, that flame is no other than smoke set on fire.'"

And, a few lines below, he continues as follows: —

"Then the angels said to me, 'Let us pray to the Lord, that we may descend and approach, so that we may perceive what are the falses which with them thus smoke and burn.'"

What follows is not necessarily connected with my subject, and I pass to the end of the relation. After listening awhile to the discussions going on, Swedenborg endeavors to convince them of their errors; but, instead of succeeding, he continues thus: —

"On hearing these things, many of the four companies were so enraged that smoke and fire came out of their nostrils; wherefore, we went away, and the angels, after they had accompanied me *home*, ascended into their own heaven."

There seems to be but two ways of understanding this last sentence, and which is the right one, if either? Did the angels walk along awhile in the spiritual world beside Swedenborg, and then did he suddenly vanish from their sight because his spirit reëntered his body? or did they go with him to a spiritual house, visible to their sight, see him enter it, and then ascend to their own heaven?

If we heed Swedenborg's words, must we not believe that the angels left him at a house in the spiritual world? and could it have been any other house than Swedenborg's, from the very nature of spiritual things? It is not said, indeed, in the beginning of this relation, that Swedenborg *left* his home, but, to every intelligent person who understands the proper use of words, the inference is irresistible that such was the fact.

We do not return to a place unless we have previously departed from it. In the preceding relation, Swedenborg informs us he went home accompanied by the angels. In the quotation which now follows from the "True Christian Religion," 80, we find Swedenborg in his house, looking

through an open window at things passing in the spiritual world : —

"Once a satan, by permission, ascended out of hell with a woman, and came to the house where I was. On seeing whom, I shut the window, but yet through it I talked with them."

The conversation is not material to the present subject. All the circumstances involved in this quotation show conclusively that this house was in the spiritual world ; and, that it was Swedenborg's own house and home, there is not the least reason to entertain a single doubt. The statement, from beginning to end, impresses the reader with the feeling that Swedenborg is quietly sitting at a window in his own spiritual house.

The following quotation is from "Conjugial Love," 381. We again find Swedenborg in a house in the spiritual world, as is evident from the context, and, from it, observing events passing without ; and, from the absence of any evidence to the contrary, we may reasonably infer he was in his spiritual home, to which he so often alludes : —

"When I looked around into the world of spirits, I saw at a distance a palace surrounded by a crowd, and I also saw many running towards it. As I wondered at this, I went hastily from the house, and asked one running thither what was the matter. He replied that three new comers from the world had been taken up into heaven, and had seen magnificent things there."

When Swedenborg begins a statement in the state of the body, and afterwards passes from that to a state of the spirit, it is, I believe, his invariable custom to allude to the change which has taken place. But no such change is indicated here. He steps out of the house and follows the crowd to the palace, and is clearly in the state of the spirit. Whether or not the house he was in was the one so often alluded to by him as his home, must be left to the reader's own decision. I believe he was in his own spiritual house.

I will here quote a short paragraph from a relation in the "Apocalypse Revealed," 875. It is in this relation that Swedenborg speaks for the first time "of going home" when

he is, beyond all question, fully in the spirit. It must have been written as early as 1766, and Swedenborg afterwards copied the part I have in mind, nearly word for word, into the "True Christian Religion," and of course that brings it under the same emphatic endorsement which is given to the relations in "Conjugial Love" and "True Christian Religion."

Swedenborg had been visiting that temple of wisdom "which could not be seen by one who thought himself very wise, nor by one who thought himself wise enough, and, least of all, by one who thought himself wise from himself;" and afterwards he descended into the garden, and there held a long conversation with the angels. It was there that the figs in his hands were turned into grapes, and he was told that it was because he loved spiritual things.

At the conclusion of this long conference, Swedenborg says: —

"As I was retiring, I saw a table made of cedar wood, on which there was a book, under a green olive tree, whose trunk was entwined about with a vine. I viewed it attentively, and behold, it was a book which I had written, entitled 'Angelic Wisdom, concerning the Divine Love and the Divine Wisdom, and also concerning the Divine Providence.' And I said in that book it is fully shown that man is an organ receptive of life, and not life. After these things, I returned *home* from the garden, exhilarated in mind, and accompanied by the angelic spirit."

I now come to what has always seemed to me a very interesting part of Swedenborg's spiritual experiences. I mean his visits to the golden, silver, and copper ages.

Swedenborg once was meditating concerning conjugial love, and greatly desired to know what that love had been with the people living in the golden age, and what with the people of the ages following. He prayed to the Lord that he might see and converse with them, and be instructed.

"And behold, an angel stood before me and said, 'I am sent by the Lord to be a guide and attendant, and I will first lead and attend you to those who lived in the first age, which is called golden.' And he said, 'The way to them is arduous; it is through a dark forest which none can pass unless with a guide given him

from the Lord.' I was in the spirit, and prepared myself for the journey, and we turned our faces to the east."

Swedenborg says, "I prepared myself for the journey;" but, what this preparation consisted of, he does not inform us; but, by referring to other passages where the same Latin words are used, we can see what it meant there, and inferentially get an idea of what it means here. These Latin words are often used in the Relations, and always with the same general significance; that is, some change of dress.

No doubt all remember that interesting account, in the early part of "Conjugial Love," of the ten spirits who visited a society in heaven. In n. 14, the same Latin is used when they were told to prepare themselves by changing their dress for the garments sent to them by the prince; in n. 19, when they put on the wedding dress; and in n. 23, when they went to the temple on the Sabbath. If these spirits could not visit a prince or attend a wedding unless clothed in garments suited to the occasion, it seems only in accordance with the nature of spiritual things that garments which would be suitable for the world of spirits might not be the proper ones in which to approach a people so pure as they must have been who lived in the golden age. But, whatever this expression may or may not mean, it is certain Swedenborg had to prepare for a long, arduous, and dangerous journey; and the power to make such a preparation implies the conveniences of one's own home.

The conversation between the men of that age and Swedenborg has no connection with my present subject. All that is connected, in these three Relations, with my subject is found at the beginning and at the end of each one. I now quote: —

"After these words, the man ran to his tent and returned with a pomegranate, in which was an abundance of seeds of gold, and he gave it, and I brought it away, and it was a sign to me that we had been with those who lived in the golden age; and then, after a salutation of peace, we departed and returned *home*."

In this last remark, we have the proof that Swedenborg

was at home when, in company with the angel, he started on his arduous journey.

The next day the same angel came to Swedenborg, and proposed to lead him to the people that lived in the silver age, to learn about marriages among them. Swedenborg was in the spirit, he says, as before, and accompanied his conductor. When at the conclusion of the visit, Swedenborg says,—

"As we were descending the stairs, our host gave us a cluster of white grapes, adhering to the vine leaves; and behold, the leaves were made silver, and we brought them away as a sign that we had conversed with the people of the silver age."—n. 76.

No. 77 begins thus: —

"The next day the conducting and attendant angel still came and said, 'Make yourself ready, and let us go to the inhabitants in the west, who are of the men who lived in the third or copper age.' And, having made myself ready, I attended him."

Having accomplished the object of their visit, they prepared to leave, and Swedenborg then proceeds as follows: —

"Then our host went out into the garden, and plucked from a tree some small branches, and bound them together, and gave them to us, saying, 'These branches are from a tree which is peculiar to our heaven, the juice of which has the fragrance of balsam.' We brought them down with us, and descended by the way near the east, which was not guarded; and behold, the branches were changed into shining brass, and the highest points of them into gold, as a sign that we had been with a nation of the third age, which has its name from copper or brass."

We are told that Swedenborg received and brought away a gift from the people of each of the three ages, and that these were signs that he had seen and conversed with the men of those ages, and, after a salutation of peace, "we departed and returned *home*." It is not said, in words, that they returned home at the end of the second and third visit, but as the same angel came to Swedenborg the second day, and also the following day, it is not easy to avoid the conclu-

sion that they must have returned home after each visit, and taking the gifts with them.

Swedenborg says, in regard to the first gift, "*I* brought it away;" but, in the second and third visit, "*We* brought them away," using the plural number. But every one familiar with Swedenborg's relations knows that this use of the plural is almost universal with Swedenborg when in company with angels or spirits, although he is the real speaker and teacher. But it is plain that it was not the angel that was to be instructed, but Swedenborg. The angel was sent by the Lord, he tells Swedenborg, to be a guide, guard, and conductor to those remote nations, and see him safe home again.

An interesting question arises here in regard to these three gifts. Probably, no one has any doubt that Swedenborg really received them, and that they were real, spiritual objects; but, if it is asserted that Swedenborg had no house and home in the spiritual world, I ask what became of those valuable gifts. Who can answer this question on the authority of Swedenborg? On the other hand, if we accept as the truth the idea that Swedenborg did, when in the spitit, live in a spiritual house, the whole story becomes consistent with itself from beginning to end.

If it is believed that Swedenborg, when in the state of the spirit, really lived in a house in the spiritual world, it will throw some light on that singularly obscure passage in n. 43, "Conjugial Love," where we are told that an angelic spirit took from the hands of an angel from the third heaven a parchment containing arcana of wisdom concerning "Conjugial Love," which he laid on a table in an apartment, locked the door, and gave to Swedenborg the key and said, "Write." All we know is, that Swedenborg held the key of a room in the spiritual world; but whether that room had any connection with a house is entirely hidden from the reader.

But, although Swedenborg gives no further information on this point, we may be allowed to draw some reasonable inferences in regard to it. When Swedenborg tells us that a parchment sent from the third heaven was placed on a table in a certain apartment, the mind connects it at once with

some spiritual house; and, if what has been said in this article is really in accordance with the truth, then there is no reason to doubt that this apartment was a part of Swedenborg's own spiritual house.

It is well to remember, also, while thinking of Swedenborg's home in the spiritual world, that he was a member of an angelic society in 1769; and, from the very terms used in his letter to Mr. Hartley, it does not seem to have been a recent thing, but an event that had occurred long enough before to make him acquainted with the character of the discussions in which his companions, no doubt, often engaged.

If the views presented in this article serve in any degree to quicken and strengthen the reader's belief in the reality of the spiritual world and Swedenborg's work there, one great purpose of the writer will be fully accomplished.

Boston, Mass. FRANCIS PHELPS.

DEATH is not destruction, but harvesting,—the gathering from fields of mortal tillage ripe fruits in their season. And why, then, should our harvest-feast be sad over garnered immortality? Why should this sweetly tolling bell, filling their troubled earthly airs with a gentle sound, so startle and appall the trustful spirit? Oh ye sad mourners over beloved graves, that by reason of bereavement can hardly find in your hearts this day to be grateful, and to whom our hymn of thanksgiving hath the seeming of a requium for the dead! God strengthen your faith so to behold this mysterious thing in a light from heaven that its dark veil shall seem transparent, and a face with soft eyes look forth loving and bright as the face of an angel.—*Rev. Charles Wadsworth.*

SOMETIME.

SOMETIME the hands, grown weary with life's toiling,
Shall folded be across the pulseless breast,
Sometime the heart, with care and pain long aching,
Shall be at rest.

Sometime the feet that climb life's rugged mountain
Shall leave their prints no more along the way,
But pause beside some cool, life-giving fountain,
No more to stray.

Sometime the eyes, grown dim with ceaseless watching
Amid the mists that shroud our earthly way,
Shall close awhile to greet again at waking
A clearer day.

Sometime the soul, too tired for longer staying,
Where dirges make the melody of years,
Shall fall asleep to wake 'mid heavenly music
That knows no tears.

Sometime the hand-clasps and the bitter partings,
That chill our hearts, shall be forever o'er;
And we shall be where friends who meet together
Shall part no more.

Sometime, from wear of never-ceasing sorrow,
Like ceaseless falling of the autumn rain,
The heart shall lie, like some storm-beaten flower,
Beyond all pain.

He knoweth best who, in far-seeing wisdom,
A burden on the hand and heart hath cast,
That we may work to know how sweet the coming
Of rest at last.

—*Selected.*

DEVELOPMENT IN THE ONE AND THE MANY.

ON REMAINS, AND THE FORMATION AND DEVELOPMENT OF STATES CONNECTED THEREWITH.

[In his preface to the Commentary on the Gospel of John, Mr. Bruce touched upon a deeply interesting subject,— the parallelism between the development of the individual and of the race,— and referred his readers to an article by him to be found in the *Intellectual Repository* for 1846. Having been requested to bring this paper within reach by reprinting it in the Magazine, we gladly do so.]

The doctrine of *Remains* is so beautiful in itself, and so adapted to the state, and so adequate to the requirements of fallen human nature, that it will ever form one of the clearest internal evidences of the heavenly origin of the principles of the New Jerusalem. It is so worthy of God, that it never could have been devised by man. It opens up the mystery of the Divine economy, by which man is raised from a state of hereditary ruin, to the capacity, at least, of restoration to a state of order; and thus solves the problem, how man, in his nature wholly evil, can turn from himself to God. Let us listen to its declaration of man's deep natural corruption, and of the way in which the Lord implants in his mind the germs of celestial life: —

"Man, at his birth, hath not the smallest portion of good of or from himself, being totally and entirely defiled with hereditary evil; but all good enters by influx, as the good of love towards parents, nurses, and playmates, and this by virtue of innocence: these are the things which flow in from the Lord, through the heaven of innocence and peace, which is the inmost heaven."—A. C., 1906.

"These states, with their goodnesses and truths impressed on the memory, are called remains, which remains are preserved in man by the Lord, and are stored up in his internal man, while he is altogether ignorant of it."—A. C., 561.

"When man is about to be regenerated, these states are the beginnings of regeneration, for the Lord operates by remains."—A. C., 1050.

We thus see how tender a care is exercised over us, and what a marvellous work is effected in us, during that portion

of our lives when we are least able to care or do anything for ourselves, from any view to present or future usefulness. While we seem to be spending the years of our protracted childhood in the development of our physical and mental powers, the Divine love and wisdom are unceasingly operating to dispose the interiors of the mind to the form of heaven, a work in which the whole company of angels are engaged as ministering spirits. When, therefore, we have arrived at the age of reason, we have within us the rudiments of the heavenly life, which the Lord will form and perfect, if we will but coöperate with him in carrying forward the work.

The storing up of Remains, like every other Divine work, is effected according to the gradations of a most perfect order, there being successively formed in the mind the germs of the various principles and states which are attainable in after life. It may perhaps assist us in acquiring a distinct view of the progressive order in which these states are formed and developed, to consider the formation of the Church individually, as seen in its corresponding work, the formation of the Church universally. The parallel is thus stated in the "Apocalypse Explained": —

"If we take a view of the successive states of the Church on our earth, it is evident that they have been similar to the successive states of man who is regenerated, in that, with a view to his becoming spiritual, he is first conceived, afterwards born, grows up, and is then led on further and further into intelligence and wisdom. The Church, from the most ancient time even to the end of the Jewish Church, increased as a man who is conceived, born, grows up, and is then instructed and taught; but the successive states of the Church, after the end of the Jewish Church, or from the time of the Lord to the present day, have been as those of a man who grows in intelligence and wisdom, or is regenerated; for which end the interior things of the Word, of the Church, and of Worship, were revealed by the Lord when he came into the world, and now, at length, things still more interior are made known; and in proportion as things interior are revealed, in the same proportion man may become wiser; for to become interior is to become wise, and to become wise is to become interior."— n. 641.

The history of man in general and of man in particular having such a resemblance, the Word, which, in its internal historical sense, describes the successive states of the Church, in its spiritual sense must describe the successive states of the regenerate life. The particulars of that description and analogy are known to the Lord alone. We intend only to point out what appears to us a general resemblance between the several dispensations of the Church which have existed on the earth, and the several states of the regenerate life, as they succeed each other from man's birth to the end of his life.

In the passage which has been cited, the author divides the history of the Church into two great periods, the one previous and the other subsequent to the Lord's incarnation; the former answering to the age of man from birth to manhood, which precedes and is preparatory to regeneration, and the latter to that in which regeneration actually takes place. For, although regeneration does not commence actually till man has attained the age of reason, a Divine and spiritual work preparatory to it begins from the moment of his birth. This work consists in the storing up of Remains, and the formation of those states of love and charity, of goodness and truth, in the inward man, which form the ground of his humanity. So far as this work is effected, during the period of life preceding manhood, it is analagous to the Lord's Divine work in the Church before his coming into the world; and while man is the subject of it, he passes through states analogous to those of the churches which existed on the earth prior to the Lord's advent,— the most ancient or Adamic, the ancient or Noatic, and the Israelitish.

The infancy of man is analogous to the infancy of the human race; and during its continuance he passes through a state similar to that of the most ancient Church. When first brought into existence, man is thus still placed in the Eden of innocence; and although that innocence is now merely external, all the future operations of the Divine Providence have it in view, as an end, to lead man from the innocence of infancy to the innocence of wisdom. Yet man, as to his proprium, is

mere evil, and is born with tendencies to the lowest hell. But, by the mercy of the Lord, which prevents evil spirits from acting into what is hereditary, the proprium is kept in a state of inactivity, and "man from his first infancy is introduced by the Lord into heaven, and, indeed, amongst the celestial angels, by whom he is kept in a state of innocence" (A. C., 5342), and through whom are implanted in his mind the remains of those celestial principles which are to form a countervailing power against the greatest depth of evil. The greatest evil, which is the principle of the lowest hell, is the love of self; and the greatest good, which is the principle of the highest heaven, is to love the Lord. Infancy is the season in which Remains necessary for the future existence of this highest and purest love are stored up in the mind; the love of parents, which is then predominant, being the ground of love to the Lord, as the Heavenly Father. It is during this season, too, that impressions from without are conveyed, chiefly through that celestial organ, the ear, which is then the medium of those endearing sounds with which the charmed voice of the mother awakens in the infant mind those celestial affections which it is the delight of attendant angels to inspire. And can we doubt, that even the sufferings of infants, whatever other uses they may accomplish, may be the permitted means of drawing into closer connection with them both their celestial and terrestrial guardians, who, by their united and increased sympathies, may be instrumental in securing for them a greater amount of good than could otherwise be acquired?

As man advances from infancy to childhood, he enters upon a state answering to that of the ancient Church, which was a spiritual Church, whose ruling principle was charity: —

"When the age of boyhood commences, he then by degrees puts off the state of innocence (in which he had been during infancy), but still he is kept in a state of charity by the affection of mutual charity towards his like, which state in several instances continues even to youth; he is then amongst spiritual angels."—Ib.

During this state, and through the medium of these angels, the Lord insinuates those good things which form the rudi-

ments of love to the neighbor. The love of companions is that out of which this rudiment is formed. As in the former state, so in this, parents have an important duty to perform. Their coöperation is necessary for the formation in the young mind of the remains of a genuine charity. To be instrumental in effecting this use, they must lead their children, as far as possible, to be just, sincere, and forbearing towards their like, the opposites of which they are now but too ready to become, from the growing activity of their own self-hood and the evil example of others. The young are early susceptible of a moral culture, which greatly contributes to the increase both of the quality and quantity of remains, according to which is their capacity of being regenerated.

But to complete the work of preparation, it is necessary for man to go through a course of instruction: —

"Inasmuch as he hath not yet known truths, therefore the goods of innocence and charity, which he had received in these two states, have not yet been qualified; for truths give quality to good, and good gives essence to truths, on which account he is, from that age (the age of boyhood), imbued with truths from instruction, and especially by his own proper thought, and consequent confirmation."— Ib.

"It is not possible for any one to be conjoined to Jehovah, or the Lord, except by knowledges. The celestial things appertaining to love are insinuated from infancy to childhood, and even to youth, at which time and afterwards man is initiated into sciences and knowledge."—A. C., 1616.

It is not, of course, to be supposed, that man arrives at this age in a state of ignorance. The sensual scientific begins to be formed as soon as man begins to receive impressions from sensible objects. But, besides this process of natural instruction, there is a domestic teaching, from which the young acquire some of their most valuable ideas. Many things are imbibed from the lips of parents; but these are received as the dictates of wisdom, not as the lessons of science; and so far as they are derived from the Word, are treasured up in the internal man, and, no doubt, form the remains of that future faith which comes by an internal way. But the sciences and

knowledges now to be learnt are to furnish the external man with an "ultimate of order," as the continent and basis of internal principles, and for their existence in the sphere of his natural perception and action. Indeed, the remains themselves, or rather the Divine love and wisdom by them, are in the continual effort to form this ultimate, as an end and cause are to produce the means necessary for bringing themselves into effect, or as the soul is to form for itself a body, by which it may bring itself into ultimates, and thereby into actual and permanent existence:—

"The scientifics of the natural man are the ultimates of order, and things prior must be in ultimates, that they may exist and appear in that sphere; and, moreover, all prior things tend to ultimates as their boundaries or ends, and exist together therein, as causes in their effects, or as things superior in things inferior, as in their vessels. The scientifics which are in the natural principle are such ultimates; and hence it is that the spiritual world terminates in man's natural principle, in which principle the things of the spiritual world are exhibited representatively."—A. C., 537.

While this ultimate is being formed, man passes through a state analagous to that of the Israelitish Church; and during the earlier part of it, he is attended by spirits who communicate with the ultimate heaven,—thus who are in the affection of knowing.—H. H., 295. One of the principal uses of the Israelitish dispensation was, to provide an ultimate of order for the Word; a literal sense, as a continent and basis for its spiritual and celestial senses; and thus to bring the Divine Truth down to the apprehension of the natural man, and make it the medium of communication between angels and men, and the connecting link between heaven and earth, as the scientific principle in man is the means of opening a communication with the view of effecting a conjunction between the internal and external man. As man by science acquires reason, the rational principle being produced by an influx from the celestial and spiritual principle of the internal man into the affection of science in the external (A. C., 1895), he approaches the end of his pupilage, when he is to enter on a more independent and responsible state of life, in which, in

spiritual things, he shall call no man his father or master, but come under the immediate authority and teaching of the Lord. At this state, then, we suppose him to have now arrived.

Man has hitherto been led of the Lord, by the innocence insinuated into his infancy and the love of knowing inspired into his childhood, through the ministry of angels and the instrumentality of parents and teachers. He has now reached that age in which he is to "*act from liberty, according to reason.*" He has descended [been let down] through all the heavens, and has been raised up through all the hells, and is now placed in the world of spirits, which is in the midst between them; and is, therefore, in that state of equilibrium which gives him perfect freedom to choose for himself, either the upward path which conducts him unto life, or the downward road that leadeth to destruction.

This is, perhaps, the most critical and momentous period of human life. It is a transition state from wardship to self-government, in which a man finds himself placed in the midst of contending influences, between which it is necessary for him to judge and to choose, and on which decision and choice in a great measure depend his future life and final destiny. The Divine promise, however, never fails—"As thy day, so shall thy strength be." Supposing the happy alternative be chosen, of serving the Lord, let us glance at the blessed result, and the nature and order of his progress in the regenerate life.

When man enters on the regenerate state, he begins to retrace his steps towards the Eden of innocence and peace from which he commenced the journey of life. The process of regeneration, in the order of its accomplishment, is therefore the inverse of that which is preparatory to it. The regenerating man is conducted back through the various states which had been formed in him during his minority; the remains which are proper to those states are successively brought forth; and these are enriched with knowledge, confirmed by reason, and perfected by experience; his states and principles, from being *potential*, become *actual*. For—

"In case man be such as to be capable of being regenerated, his sciences and knowledges are replenished with things celestial, appertaining to love and charity, and thereby are implanted in the celestial things with which he was gifted from infancy to childhood and youth, and thus his internal man is joined with the external. At first, they are implanted in the celestial things with which he was gifted in his youth, then in those with which he was gifted in his childhood, and, lastly, in those with which he was gifted in infancy; in this case, he becomes an infant, of whom the Lord saith, that of such is the kingdom of God."—A. C., 1616.

The states through which man passes in the process of actual regeneration, being those states developed into which the Lord had introduced him in his earlier years, he returns through the "old paths" of the ancient and most ancient Church, attended as in his descent, in the former by spiritual, and in the latter by celestial angels.—H. H., 295. These states, however, in their return, are analagous to the states of the Christian Church. But the Christian Church is only the primitive and primeval churches restored; for the Lord came into the world to lead mankind back to the charity and love from which they had departed. The first Christian Church, as to internals, was altogether the same as the ancient Church, the Christian being, indeed, the ancient Church unfolded or unswathed.—A. C., 4772. And the second Christian, or New Church, is similar to the most ancient [Church], and is that church restored as to its principles, though not as to its perception. The New Church is a celestial church, for all its principles are grounded in love; and as it can be succeeded by no higher dispensation, it is the crown of all churches, and will stand forever. There can be no doubt, that the states of regeneration attainable under these dispensations of the Christian Church bear some relation to their distinctive characters; for although under each, and, indeed, under every dispensation, the Divine mercy has supplied mankind with all means necessary for their salvation, Divine wisdom could only communicate to them such a measure and degree of truth as was suited to their state and their capacity of improvement. And as, at the Lord's second advent, things are made known still

more interior than those which were revealed at His first, so the members of the New Church are capable of becoming more interior, and therefore wiser, men; since, in proportion as things interior are revealed, in the same proportion men may become wiser. As the first and last states of the Church come to be connected, the Church becomes more full and perfect, for all its prior states exist in the last. So it is with every member of the Church in his progress in the regenerate life.

As he makes, or when he completes, the circle of regeneration, he returns to the simplicity of his childhood, or to the innocence of his infancy, enriched with all those states of goodness and truth which he has acquired in the whole course of his life; and thus his intelligence is joined to simplicity, and his wisdom to innocence. And, having in all those states shunned evils as sins against God, his proprium becomes more and more subdued, until at length it is brought into such entire subjection as to be held in the utmost aversion and abhorrence. Then is fulfilled the Divine promise, "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—Isaiah lxv. 20. W.

It is our own past which has made us what we are. We are the children of our own deeds. Conduct has created character; acts have grown into habits; each year has pressed into us a deeper moral print; the lives we have led have left us such as we are to-day.—*Dr. Dykes.*

If God is entering more and more into your thoughts; if you are loving to talk with him in prayer; if in your home, your business, and your pleasures you are seeking to do his will that whatever you do you may glorify him, then you have daily witness that you are a citizen of heaven; that your white robe is being woven by your words and acts of every day.—*Rev. E. A. Kittredge.*

THE GENEALOGY OF THE CHRIST..

To fully comprehend what is involved in the statements of the Lord's genealogy, as given by Matthew and by Luke, would be to understand how the Word, by whom all things were created, became locally manifested in human history. The Lord's coming is, in one sense, constant. He comes in every individual effort towards a better life. In a wider sense He effects a coming "in the raising up of any Church anew on the face of the earth" (A. C., 2405), and consequently, at the present time, in the second advent of Christianity, of which the first was only "a shadow." The First Advent of our Lord Jesus Christ was in person, in a natural body, and consequently by means of a woman. The Second was by "the spirit of truth," sent in the Lord's name, to be received in the understanding, and therefore "by means of a man."

The account of the Lord's First Advent opens with "The book of the birth of Jesus Christ, son of David, son of Abraham." In the new revelation of the Second Advent we read: "The Lord alone was born a spiritual-celestial man."—A. C., 4594. The latter will be seen to be the internal sense of the former, proving that the same Divine influence which operated with Matthew must also have operated with Swedenborg. "David" is the spiritual, "Abraham" the celestial.—A. E., 340.

After the above preliminary statement, Matthew's genealogy of Christ is given in a *descending* series of three distinct stages of fourteen generations each, ending with our Lord's birth. Fourteen generations downward represents the complete period of a decline in holiness with mankind. "From Abraham to David" represents the decline of the celestial to the founding of the spiritual Church. "From David until the carrying away into Babylon" represents the decline of the spiritual Church until worship became merely external. —See A. C., 1327. From "the carrying away into Babylon

unto Christ" represents from the beginning to the end of the Jewish Church, or of that which was merely "the representative of a Church." "Three signifies what is full from beginning to end."—A. C., 5708. The above three periods, therefore, signify the fulness of time. "When the fulness of time was come, God sent forth his Son, born of a woman."—GAL. iv. 4. In this genealogy is thus shown the successive stages of man's need of a Saviour and the coming of the Lord to save him.

As the genealogy in Matthew expresses in its spiritual sense the assumption of the Human, so, on the other hand, the Lord's genealogy as stated by Luke, being in an ascending series, expresses the uniting of the Human with the Divine. It is, however, noticeable that every step of the ascent implies a corresponding previous descent,—the steps upward of fatherhood being the steps downward of sonship,—and thus the whole genealogy teaches that the Christ had come down into nature from God, and that the Human which he so assumed had been made Divine. He therefore is the one only God,—the First and the Last,—for all is "of God" with whom the genealogy ends.

In Matthew, Joseph, the reputed father of the Christ, and who represents "the celestial of the spiritual principle from the natural" (A. C., 5307), is called "the son of Jacob," and in Luke, "of Heli." "Jacob, in the supreme sense, in general, represents the Lord's divine natural; but whereas, when the Lord glorified his natural, it was other in the beginning than in the progress and in the end, therefore, Jacob represents various things, namely, in the beginning the Lord's natural as to truth; in the progress, the Lord's natural as to the good of truth; and in the end as to good."—A. C., 4538. As the Writings do not give the signification of Heli, the inference seems warrantable that "Heli" in the genealogy in Luke gives representatively the ascending aspect of that corresponding step of which "Jacob" gives the descending aspect in the genealogy in Matthew.

In the inmost sense the Word treats of the Lord alone, and therefore these genealogies include the Lord's mode of

assuming and glorifying the Human. The genealogy of that Body seen on the Mount of Transfiguration and after the Resurrection can consequently only be read along the lines of a more interior sense. The ground upon which "the Lord who is Jehovah" superinduced or brought to the birth the celestial, spiritual, and natural degrees over his former Humanity is holy, not forbidden, but it may be at present inaccessible. We may only say that the assumed Humanity was generated from the marriage of the Divine Love with the Divine Wisdom, which are still distinctly one in Him. Undoubtedly the Lord's glorified body, such as it is in itself, could never come within the range of finite perception, being infinite and absolute; but we can say that the Lord superinduced a Divine natural basis for a finite manifestation of Himself, in accommodation to the wants of his creatures, and this appearing form the Writings call the Lord's body, in accordance with the principle that "form is as a body, and use is as a soul."— D. L. W., 310. In the same sense man, whose regeneration is an image of our Lord's glorification, also takes on a new body in the process. "If you are disposed to believe it, man hereby is made new, not only in having a new will given him, and a new understanding, but also a new body for his spirit."— D. W. from A. E., iv.

It may be well here to note the inadequacy of natural language to express to each other even our own perceptions of spiritual truth. In one sense soul and body may be destroyed in hell. In another, the soul of man never enters hell, and all bodies there are merely phantasmal. — A. C., 4623. A devil loses his soul upon higher planes of being whilst travelling over the earth on his road to hell, and, if the Lord did not save it for him, he could not exist even there. Thus the reasoning applicable to one sense is not applicable to another, and Swedenborg's writings contain the same words employed in various senses, adapted to various degrees of perception. They are more and more "the Lord's books," the more interiorly seen through the natural covering of Swedenborg's mind; for in this world the pure spiritual cannot be received; it must flow into the natural. — T. C. R., 339. Something

similar may be said of the Word itself,— Hebraic characteristics made holy by embodying the Divine Voice, but vanishing as the universal internal sense comes forth to perception. This, however, does not preclude a perfect flux of inspiration through all windings of the stream, even to the most apparent sense, making it an advent of the Lord to man in proportion as the Divine Truth is received into the life.

The genealogies of the gospels were never true otherwise than as signs, although as signs, or representatively, they are Divine truth. They are not given as marking out the ancestral line of Mary, and our Lord had no human father. Even the motherhood of Mary was put off from Him whilst He was yet on the earth. The genealogy is an outward symbol of truth, which in its absoluteness is above angelic intelligence; angels, like ourselves, being only able to perceive "essential Divine" truth, representatively, upon the respective planes of their understanding. Those things which come to pass in time and space are not the absolute realities which to the natural mind they appear, although they are truths to man by being the images of absolute truth brought to manifestation in the degree of his conscious being. Thus the Incarnation, although manifested locally and historically, has its initiament or root in a region above time and space. The whole course of history in all lands and all worlds is but the time-aspect of the states of mankind as they exist in connection with each other; and our Lord's life on the earth was His performance of the work of human salvation throughout all ages and worlds, brought to a point of local manifestation; an eternal, absolute reality under an appearance relatively real to man during thirty-three years in the history of Judea.

Philadelphia, Pa. WM. DENOVAN.

No knowledge, however vast; no matter, however Scriptural; no creed, however primitive and orthodox; no style, however faultless; no manner, however graceful, can avail without the force of the preacher's own character, example, hopes, aspirations, prayers, going along with his sermon.— *Prof. Blunt.*

A PRIMITIVE SABBATH.

It is the sixth day. The last rays of the setting sun are gleaming across the hill-tops of Canaan, reminding the faithful Israelites of the approaching Sabbath; and on the farm, in the work-shop and the household, work is suspended; the mart of the opulent merchant is closed; the humble trader, welcoming the God-given boon, barters no wares; and the weary traveller halts on his journey. Secured in their rights by stringent laws, the hard-worked man-servant and maid-servant rest as well as the master and his dame, and the ox and ass may crop the green pasture and stretch their tired limbs undisturbed. Now the rich and the poor, the bond and the free, the stranger and the citizen, are equal, — are brought, as it were, face to face with the Creator of the universe, in whose presence all class distinctions disappear, there to recognize a common parentage and the brotherhood of man.

Having laid aside worldly concerns and partaken of the evening meal, the children carefully repeat the Commandments; after which, the aged patriarch, their divinely-appointed teacher, talks to them of the great blessings to be found in keeping the Lord's precepts, and warns them of the terrible consequences of disobedience. He speaks of the infinite power of the Lord their God, and of his great love for their race in delivering their forefathers from bondage in Egypt, and urges them to serve him faithfully all the days of their lives; tells them of the quarrrelsome youth who, in a fit of rage, blasphemed the Name, and was stoned to death, and of the man who gathered sticks on the Sabbath and suffered a like punishment; shows them that to do servile work or to transact business on the Sabbath is to doubt the ability and the willingness of the Lord to provide for them. These admonitions ended and Divine protection sought, the family retire for the night.

Morning comes, bright, cheerful, and joyous, laden with

the choicest blessings for the devout and contemplative mind, and again the family gather to receive paternal instruction, which, on Sabbath mornings, are more elaborate than at other times. The Commandments being recited, they are again exhorted to make them the rules of their lives, to emulate the faithfulness of Abraham, the friend of God, who, in obedience to a Divine intimation, left home and kindred, and went he knew not whither; to shun evil like Joseph, who, looking to the Lord in the hour of severe temptation, exclaimed, "How can I do this great wickedness and sin against God?" and received strength to conquer; to imitate Moses, the much enduring, who chose rather to suffer affliction with the people of God than to dwell in the tents of sin for a season; and the valiant Caleb, who, though his cowardly and rebellious brethren should stone him, yet did he "wholly follow the Lord," and the brave Joshua, who, at the risk of a like cruel death, stood faithfully by his companion. Thus did this earnest man admonish, entreat, and encourage all his household to "fear God and keep his Commandments."

Later in the day the villagers gather at their favorite resort, the public well, where, in obtaining daily supplies of water, neighbors were wont to engage in pleasant conversation with each other; but now, seeking shelter from the scorching sun in the shade of the adjacent trees, amid hearty greetings, they sit or recline on the green sward, awaiting the arrival of the hoary-headed elders, who choose this most favorable time and appropriate place to "rehearse the righteous acts of the Lord, even the righteous acts of his rule in Israel;" and thus, "in the place of drawing water," their thirsting souls are refreshed with copious draughts from the fountain of living waters. In reply to questions, the elders narrate from their well-stored memories, in the unembellished language of Holy Writ, one after another continuing the story, first, the names of the sons of Jacob, who, with their families, went into Egypt, and the brief account of their rapid increase under the fostering care of Joseph, and for some years after his death; brief, because seasons of uninterrupted prosperity furnish little material for the historian.

Soon, however, the scene changes. Joseph, the preserver of a by-gone age and discreet adviser of a deceased monarch, is forgotten amid the stirring events of the present. The reigning monarch knew him not, while the increasing numbers and great strength of the foreign settlers in Goshen caused uneasiness at the court, and a wise policy must be inaugurated by which the dangerous element shall contribute to the security of the throne and the safety of the country. Then came the long, tedious years of oppression and suffering, until at last deliverance came, and they all, from the new-born babe at the mother's breast to the aged man tottering on his staff, together with their flocks and herds, started on the eventful pilgrimage from Egypt to Canaan, from the house of bondage to the land of liberty; their safe passage through the sea and the drowning of their pursuers ending the recital. Then, with hearts full of gratitude to the Lord, they sing the song of triumph which Moses and the children of Israel sang on that memorable occasion, and the women, led by a Miriam, respond, —

> "Sing ye to the Lord, for he hath triumphed gloriously;
> The horse and his rider hath he thrown into the sea."

The day being now far spent, they simultaneously repeat the Ten Commandments, supplicate the Father of mercies in the words of the inspired prayer of Moses, the man of God, and then return to their homes and to their duties with bodies recreated, a child-like trust in the Lord, and each cherishing kindly feelings towards the other. Elevated to the portals of heaven, they had been associating with the angels, and their enrapt souls glowed with holy aspirations inflowing from these ministering spirits.

What an inestimable blessing the Creator has conferred on the creature in ordaining a Sabbath, a period of respite from servile labor and business transactions that man may devote the seventh part of his time wholly to the Lord and to rest in dependence on him, to receive or to give instruction in Divine subjects, to meditate on matters concerning salvation and eternal life, and also a time for the exercise of love towards

our neighbor! Alas, in how many subtle ways do the hydra-headed monsters, love of self and love of the world, conspire to deprive him of this precious birthright! How often is it bartered for a mess of pottage, a slight, temporary convenience, a little external enjoyment, a few paltry dollars!

Yarmouth Port, Mass. JAMES PARK.

"As often as I have seen dead persons, so often have I made an observation which has never deceived me; that after a short interval of sixteen or twenty-four hours, — sometimes even sooner,— according to the malady which preceded death, the design of the physiognomy comes out more, and the features become infinitely more beautiful than they had been during life: they acquire more precision and proportion; you may perceive in them more harmony and homogeneity; they appear more noble and sublime.

"Has not every one of us, I have often reflected in silence, a primitive physiognomy, the origin and essence of which must be Divine? Must not this fundamental physiognomy have been disturbed, and, if I may be allowed the expression, submerged by the flux and reflux of events and passions? And may it not gradually reëstablish itself in the calm of death, as muddy water works itself clear when it is no longer stirred? . . .

"I have likewise had frequent occasion to attend the dying; I have seen some of them whose faces had always appeared to me ignoble, expressing neither elevation of mind nor greatness of character. A few hours, and, in some instances, a few moments before death, their physiognomies became visibly ennobled. Color, design, expression, all was changed. A celestial morning was beginning to dawn. Another state of existence was at hand. The most inattentive observer was constrained to submit to evidence; the hardest heart to give way to feeling; the most skeptical spirit to embrace the faith. Immortality seemed to burst through the clouds of mortality; a ray of the Divine image dissipated the horrors of dissolution. I turned aside my head and adored in silence. Yes, the glory of God is still made manifest in the weakest, in the most imperfect of men."—*Lavater's Physiognomy.*

"THE BIBLE? OR THE CREED?"

MR. EDITOR: — In your brief notice of this pamphlet in your October MAGAZINE, which I am sure was meant to be fair as well as friendly, you have (quite unintentionally I believe) given your readers an impression on one or two points, that is not quite correct. For example, you represent the author of the pamphlet as advising or "liking a course which is not to us so commendable as that pursued by Mr. Ravlin." If you will turn again to pages eight and nine, and read them attentively, you will see that I have advised and commended the very course pursued by Mr. R. up to the time his book was written. He withheld from his congregation the fact of his reading with interest the New-Church writings, as long as he could, or until he felt compelled by circumstances to disclose the fact. But there are reasons for believing that the final result in his case would have been better, if that disclosure could have been longer postponed. And my belief is that a closer adherence to the counsel given in my pamphlet, was all that was needed to render possible such postponement.

You further say that the suggestions of my paper when read before the Ministers' Conference, "did not then receive the approval of those who had passed through the experience of changing their faith." I think there were only two of the ministers who had passed through that experience who made any remarks upon my essay on the occasion referred to. And I happen to know the circumstances which compelled one of them to separate from his congregation pretty soon after he had become interested in the heavenly doctrines, and before he had had time to instruct or confirm his people in the new truths; and they were circumstances over which he had no control. And being precisely one of the "exceptional cases" referred to in my essay (*see* p. 21), and recognized as sometimes unavoidable, cannot fairly be cited as evidence of the unwisdom of the policy commended in my pamphlet. I have no means of knowing what the circumstances were in the other case, and therefore express no opinion about it.

But if we come to the testimony from personal experience, we shall find the weight of it preponderating largely in favor of the policy commended in my essay. While several cases might be mentioned in which the old and once popular policy was adopted, but not without deep regret afterwards, I have not yet learned of a single instance (and I have had many letters from the class of ministers we are considering) in which the "convert" who pursued the course counselled in my essay, ever saw reason to regret it, or to think that he had acted unwisely. The two letters published anonymously on the last five pages of my pamphlet, express the general feeling of satisfaction and more than satisfaction with the course pursued by those who have acted according to the teachings of the essay. They each and all say in substance, as does the writer on page twenty-seven (essay): "Where I am, I know I am doing a good work — perhaps, indeed, even a better work than one more deeply read in the Heavenly Doctrines than I am, could do; and here I elect to remain." But only a few weeks ago I received a long letter from a minister at the South in which he speaks sorrowfully of the consequence of his pursuing a different course from that commended in the essay; and says: "I have injured my usefulness to a great extent: . . . occasionally I find closed doors and pulpits, when, if I had taken the course as explained in your tract 'The Bible? or the Creed?' I could have avoided this, and done much more good than I now can, because of the prejudice against the name of Swedenborg."

I hope that what I have here written will not be construed as in the nature of a complaint; for it is not so intended, but simply to correct a possibly wrong impression. And I will add that I think the general kindliness and perfect fairness of the MAGAZINE's criticisms are worthy of the highest commendation, and furnish abundant assurance that whenever a wrong impression is conveyed, it was wholly unintentional on the part of the worthy and industrious editor.

Germantown, Pa. B. F. BARRETT.

SWEDENBORG STUDIES.

DIMINISHING AND INCREASING THE EQUILIBRIUM.

In Swedenborg's work called "Heaven and Hell," 593, we read: —

"The equilibrium between the heavens and the hells is diminished and increased, according to the number of those who enter heaven and who enter hell, which entrance takes place to the number of several thousands daily. But to know and perceive this, and to moderate the balance and to make it equal, is not in the power of any angel, but of the Lord alone; for the Divine proceeding from the Lord is omnipresent, and observes in every direction any degree of preponderance; whereas an angel only sees what is near himself, and does not even perceive in himself what is taking place in his own society."

At first sight, this statement about the diminishing and increasing of the equilibrium may seem strange and somewhat difficult to be understood, especially if it should be applied not only to the societies of heaven and hell, but to every individual angel, devil, spirit, and man. It would seem that the very meaning of the word equilibrium implies an even balance between two weights or forces, and that if there be a preponderance on one side or the other, the equilibrium does not exist; it is destroyed. We must infer from this passage, however, that the spiritual equilibrium of which Swedenborg speaks, arising from the opposition of good and evil and the action and reaction between them, is not perfect or always the same, but is liable to change; while, nevertheless, the constant effort of the Lord is to preserve it as nearly perfect as possible. The equilibrium between the heavens and the hells, we are told, increases and diminishes, according to the number of those who enter heaven and hell; but, as this equilibrium is purely spiritual, we are not to understand that the increase and diminution depend upon the

exact equality of numbers, but rather upon the intensity of the love of good or evil which prevails.

In the following number of the same work we are told that all the societies in the heavens and in the hells are arranged according to distinct genera and species, and that beneath every society of heaven there is a corresponding society of hell opposed to it, from which opposite correspondence equilibrium results. The equilibrium, then, is not between individuals, but between societies, so that the increase or diminution of the equilibrium depends upon the increase or diminution of the power of good or evil in each society. We are further informed that it is continually provided that no infernal society beneath a heavenly society shall prevail, and that, as soon as it begins to prevail, it is restrained by various means, and is reduced to a just ratio of equilibrium. — n. 594. This shows that there is a constant tendency on the part of the infernal societies to rise above their own level, to overflow and invade heaven, and that, unless this tendency was checked by the Lord, the heavens would be destroyed. But it is not checked until it rises to its full; then it is restrained by means of punishments. This state is known to the Lord alone, not even to any angel. The power of evil is overcome by influx from Him through the heavens.

The same idea is conveyed by Swedenborg when he speaks of the consummation of the Church, especially at the time of the Lord's coming into the world. There was danger then that the spiritual equilibrium between good and evil would be destroyed. The hells rose up to meet him at his coming, and would have utterly destroyed all life. The equilibrium had then diminished, and it was necessary that it should be increased or restored. When we understand that the equilibrium is essentially nothing less than freedom itself, and that any loss of freedom tends to the diminishing of the equilibrium, we can see more clearly the meaning of Swedenborg's terms.

Every man, during his life in the world, is kept in an equilibrium; he is in the midst between heaven and hell, and is operated upon by angels and devils, not immediately from

heaven and hell, but mediately through the world of spirits. Now, if this equilibrium was always just and exact, if the ratio was always equal, he would be in perfect freedom. But this is not so. The sphere of evil and falsity becomes so strong by reason of the influx of evil and falsity into his mind that there is danger that he will not be able to overcome it. Then the Lord flows in by means of good spirits whose sphere is opposite, and the sphere of heaven moderates and gradually overcomes the sphere of evil, and restores man to freedom. In temptations the appearance is that the equilibrium will be destroyed, and that the evil spirits must prevail; but the Lord is more nearly present then than at other times, and gives man the power to overcome when he earnestly prays to the Lord for help. As these states are constantly recurring, there is a vibratory movement.

> "If self the wavering balance shake,
> It's rarely right adjusted."

"The equilibrium of the angels in the heavens [we are told] is the measure in which they have been willing to be in good, or the measure of the good in which they have lived in the world, thus likewise the measure in which they have held evil in aversion; but the equilibrium of the spirits in hell is the measure in which they have been willing to be in evil, or the measure of the evil in which they have lived in the world; thus the measure in which they have in heart and spirit been opposed to good."—n. 591.

Now, as love is the life of every one and determines his state after death, it follows that the state of the equilibrium depends upon the state of the love both in the natural life and in the spiritual world. The angels are withheld from their proprium by the Lord, while there is a constant tendency to lapse into it; they are held in good. Their tendency to lapse into their proprium causes them to be in the shade of evening, because they are then, as it were, drawn away from the Lord; but they return again to the light of mid-day as soon as they pass out of these states. The devils, on the other hand, are simply restrained, because their proprium is wholly evil. They are really not in equilibrium, because

they are not in freedom ; they have destroyed it. But they are continually acting against the good, so that they must be restrained in order that the equilibrium between the heavens and the hells may be preserved. The angels never act against the hells, but simply react against them when their influence becomes too strong, or would overflow the bounds which are set for them. Thus it will be seen that the equilibrium in which the angels and devils are is different from that which exists with spirits in the world of spirits or with men on earth. In the heavens, with each one of the angels, the measure of good is established, and in the hells, with each one of the devils, the measure of evil is established, while, with men in the natural world and with spirits in the world of spirits, this is not the case. Consequently, the fluctuations or vibrations between good and evil are greater with the latter, and are often due to causes over which, for a time at least, man has no control. Nevertheless, they are always indications of a want of free determination of the will. As soon as man has acquired power over evil from the Lord, by constant resistance to it, he comes more and more into freedom, and therefore the equilibrium in his mind becomes more and more like that of the angels, increased and diminished somewhat, it is true, but becoming more and more perfected.

W. H. Hinkley.

VOLUMATIM.

This word is used a few times and has caused some difficulty in translation. In A. C., 6923, there is a description of the spirits from the planet Mercury, and it is said that a multitude of them spoke *volumatim*. This has been put in English by rendering it "in a volume together," with the Latin word added in brackets. When the translator came to the word he evidently felt in doubt how to render it, and could not find it in his lexicon, so he made a phrase, which is not at all clear, and added the Latin to give the reader an opportunity to improve upon the translation if he could.

Of course the word is derived from *volumen*, which means a roll, thus a roll of parchment, and so a book, but this is not

the meaning here. The meaning here is easily obtained from another passage, A. E., 726, in which, speaking of heat and light, Swedenborg says that the atmospheres, *volumatim actæ*, give heat, and, *singillatim modificatæ*, give light. Another treats of this passage in its important scientific bearing. For our word he suggests "in mass,"—"acted upon in mass," and he points out that, a little later, the phrase *communiter actæ* is given as equivalent.

Turning back now to A. C., 6923, we see that the meaning is that the multitude spoke as one. He says "I wondered that they spoke *volumatim* and yet so readily and quickly." Now, instead of the obscure clause with the Latin annexed, can we not say, "unitedly," and so express nearly all that is meant? The same words are used in E. U., 22, where a like improvement in translation may be made.

FROST FOR FIRE IN A. C., 7553.

THERE is a singular error in the translation of the "Arcana," n. 7553. It occurs in a quotation from the Word, PSALM lxxviii. 48. This reads in the King James version,—

"He gave up their cattle also to the hail and their flocks to hot thunderbolts."

For "hot thunderbolts" the margin has "lightnings."

The reference is of course to the plague narrated in EXODUS ix, 23–25, when "the Lord sent thunder and hail, and the fire ran along the ground. So there was hail and fire mingled with the hail."

But the English reader, finding the verse from the Psalms quoted in A. C., 7553, reads thus,—

"He shut up their cattle to the hail and their flocks to the *frost*."

The explanation is that the translator mistook the Latin *prunis*, which means live coals, for *pruinis*, which means frost, and so gave a rendering which is misleading and confusing.

BOOK NOTICES.

THE LABOR MOVEMENT IN AMERICA. By RICHARD T. ELY. New York: Thomas Y. Crowell & Co. 1886. pp. 373. $1.50.

PROFESSOR ELY is connected with Johns Hopkins University of Baltimore, an institution which is taking the lead in matters of political economy. He writes like a young man of moderate acquaintance with general learning, but with a well collected and assorted store of information on the great subject of the Labor movement, about which he does well to concern himself as a specialty. His collection of publications on the subject must be unusually full. He seems to come to the study with a mind of healthful vigor, free from prejudice, and with a disposition to uphold anything which looks to the advancement of mankind.

He presents what he has to say under three heads. The first of these treats of movements made in the form of communism by the Shakers, Fourierites, and others. The second deals with the history of the development of labor-unions and with their aims and effects. The third is concerned with socialism and anarchism. To the first subject he gives brief space, narrating his own and other's observations. The second receives the fullest treatment as he draws out the history of trades-unions and dwells on the benefits sought to be procured and in some degree actually procured for their members. He deprecates the idea that the Knights of Labor for instance, are merely an organization for offensive war on capital, and he points out the educational value of their assemblies and the saving of money made in some ways. For anarchism he has, of course, no apology, but he believes that there is some excuse for the heated feelings of unhappy workmen. He regards the black list as wicked as the boycott.

We have only praise for so judicious a book. We wish it might be read by all who have any relation to this problem,—and who have not? They would certainly see that progress has been made in shortening the hours of labor, in lessening payments through corporation stores where high prices were charged, in doing away with some cruelties practised upon children, and in bringing about a revolution almost wholly peaceful. We hold with him

that much remains to be done, and we are helped by him to look hopefully upon the future. Thus he says: —

"With a full appreciation of all that is sad and disheartening in the condition of the masses, I believe that, on the whole, the lot of mankind was never a happier one than to-day. This good has been procured by the struggles of centuries."

His definition is a good one to remember: —

"The labor movement is the effort of men to live the life of men."

Out of the labor movement will come, we hope, substantial progress towards the New Age.

MEDITATIONS OF A PARISH PRIEST. THOUGHTS BY JOSEPH ROUX. New York: Thomas Y. Crowell & Co. 1886. pp. 213. $1.25.

THE "Thoughts" of Joseph Roux, an obscure parish priest in France, are a literary marvel. This man, located in an ignorant community which could understand nothing of his poetry, his philosophy, his meditations, has lived unknown till he was fifty, when he came to the notice of Paul Mariéton who persuaded him to part with his manuscripts. Of the "Thoughts," which made a part of them, the author had already lost six note-books, and could only partially replace them. The volume before us, a perfect specimen of the book-maker's art, is divided into the ten subjects of Literature, Eloquence, History, Mind, Feeling, Time, Age, The Peasant, Love, and God. Some of the meditations are a page or more in length, and contain the most searching and piquant literary criticism. We give only a few aphorisms from all the sections: —

"I should define poetry as the exquisite expression of exquisite impressions."

"Where is Jesus? Will He be found after three days, in the Temple? How is He to be found if He is not sought?"

"Shakespeare: Greater than history, as great as poetry, he alone would suffice for the literature of a nation."

"'The philosophy of history!' That is the only cry that is audible. It is an abuse. When will it be said 'The theology of history!'"

"There is no humiliation for humility."

"The good hate evil, but not evil people: the evil abhor both good and good people."

"We shall know whether we have been happy; we do not know if we are so."

"Evil often triumphs, but never conquers."

"We distrust our heart too much and our head not enough."

"Have friends, not for the sake of receiving, but of giving."

"The philosophy of the colleges is unsolid food, which loads the stomach without nourishing the body."

"God often visits us, but most of the time we are not at home."
"Error is contagious by nature. By its nature? No, by ours."

If these extracts will lead our readers to study the book, they are sufficient. We have found it full of truth on the plane of every-day life. Isabel F. Hapgood is the translator and she seems to have performed a difficult task with success.

LIFE: ITS NATURE, ORIGIN, AND DEVELOPMENT. By SALEM WILDER. Boston: Rockwell & Churchill. 1886. pp. 350.

THE world owes Mr. Wilder a debt of gratitude for his very modest book on this great subject. He is not a brilliant writer, but he has a quiet force of style, can pierce a false theory, and can propound a good question which embodies an argument. He is fair in quoting from the writers whose views he discusses. He writes as a Christian, without denominational affiliations, and a scientist, without materialistic prejudice. A firm believer in the essentials of religion, he does not thrust them upon his reader, but lets him see how futile are all other explanations of life when brought to the test and how perfect is the inspired explanation. He seems to find only what is to be criticised in Huxley, Haeckel, and others of that school, but he quotes approvingly Leo. H. Grindon. Mr. Grindon is so comparatively unknown, except to New-Churchmen, that Mr. Wilder would not have resorted to him unless he had desired to bring out just the view which Mr. Grindon represents, and which he presented in a series of papers on Life published in the *Intellectual Repository* and republished in book form.

Mr. Wilder's book will have peculiar value as suggestive of the state of the case with science not answering its own questions, and not yet receiving, but likely to receive, the only clear and satisfactory answers, namely, those of revelation.

We notice that Mr. Wilder credits Byron with the line,—

"Man! thou pendulum between a smile and a tear,"

but Byron could not have written such a line; what he wrote was,—

"Man,
Thou pendulum betwixt a smile and tear!"

ST. JOHN'S EVE AND OTHER STORIES. By N. V. GOGOL. New York: Thomas Y. Crowell & Co. 1886. pp. 380. $1.25.

IN "Taras Bulba" Gogol appears as a most vivacious delineator of the Cossack life of the past. Here he appears as a writer of

weird stories, Russian ghost-stories. The real personages are depicted with wonderful deftness, but there is almost always a Satanic character which comes in to furnish gold and then exact a terrible return. Aside from this objectionable point, the stories have a manifest charm in their freshness of description and freedom from the ordinary amorousness of romances. This well-printed volume is made up of translation by Isabel F. Hapgood from two of Gogol's books, his "Evenings at the Farm" and his "St. Petersburg Stories." To those who would understand Gogol's power to charm his reader, we commend the story of "How Ivan Ivanovitch quarrelled with Ivan Nikiforovitch."

OUR COUNTRY: ITS POSSIBLE FUTURE AND ITS PRESENT CRISIS. By JOSIAH STRONG, D. D. Published by the American Home Missionary Society. New York. 1885. pp. 230.

IT would be difficult to present more efficiently the purpose which was had in view by Dr. Strong, pastor of the Central Congregational Church, Cincinnati, and a representative of the Home Missionary Society. He first shows the progress of this country in its settlement and resources, with particular reference to the West. He everywhere gives figures and authorities. He then considers certain grave perils, from the immigration of ignorant people not prepared for democratic government, from Romanism with its hostility to public schools, from Mormanism, from general intemperance, from socialism with its anarchical designs, from great fortunes made by speculation and working evil, from the perils of immorality in the cities; and then he passes with great force to urge that the remedy lies in consecration of men and money to evangelization. He says:—

"In my own mind, there is no doubt that the Anglo-Saxon is to exercise the commanding influence in the world's future; but the exact nature of that influence is, as yet, undetermined. How far this civilization will be materialistic and atheistic, and how long it will take thoroughly to Christianize it, how rapidly he will hasten the coming of the kingdom wherein dwelleth righteousness, or how many ages he may retard it, is still uncertain; but it is now being swiftly determined."

As to our means of help he says:—

"Here is the principle, always applicable, that of our entire possessions, every dollar, every cent, is to be employed in the way that will best honor God."

THE MAKING OF NEW ENGLAND. By SAMUEL ADAMS DRAKE. New York: Charles Scribner's Sons. 1886. pp. 251. $1.50.

WE would give the highest praise to this account of the early

days of New England. Mr. Drake, whose skill as a writer of this class of books is well known, has here treated of the period from 1580 to 1643. He makes short chapters, every page having its illustration, and these are followed by brief notes. He points out the very many attempts which were made to settle in New England, gives little maps of the places, and describes the people and their experience. The pictures are very interesting by themselves. A full index is added. It is a case of putting a great deal into a small compass, and of stating only the most important and interesting facts. It would be excellent as a text-book for children, but it is a book for grown people as well.

Genius in Sunshine and Shadow. By Maturin M. Ballou. Boston: Ticknor & Company. 1887. pp. 309. $1.50.

This well-printed book is a digest of facts about authors, painters, and men of talent in general. It runs on in a smooth and fascinating way telling of their eccentricities, their difficulties, their successes. Anecdotes and facts are brought together and told in a pleasant way about perhaps a thousand famous people. Once in a while the author repeats a thing, but this only serves to call attention to the really marvellous manner in which he writes these delightful chapters of brilliant notes. The oddities, the misfortunes, the alliances, the last words of illustrious men and women are not so valuable to study as their works, but the world has always valued such information, and we do not see how it could be given in a more interesting way than is pursued in this book.

Jo's Boys and how they Turned Out. By Louisa M. Alcott. Boston: Robert Brothers. 1886. pp. 365. $1.50.

One of the proofs of Miss Alcott's genius is that she can write book after book about the same people, and not exhaust her readers' interest. Those who were children when she wrote her "Little Women" are now grown up, but they still like to read about the characters who first appeared there. In taking up this book, one needs to be familiar with "Little Men," of which it is a sequel, or he will find himself lost in a maze of stirring young men, sailors, ranchmen, and so forth, who have nicknames which are more in use than their proper ones, and who are pairing off with girls of adventurous natures. Though Miss Alcott's fame rests on a secure foundation, we feel that she might increase it by writing something beside sequels. One chapter here shows that she feels

annoyed with letters and visits over which she would not have published any complaints ten years ago, when health and spirits were more buoyant. She has her own ideas of success in life. Thus Nan refuses all offers of marriage in order to be a physician, and "Teddy became an eloquent and famous clergyman," as if being a physician were better than to be a mother, and being eloquent and famous were the end of a minister's ambition. But the book is full of life and pleasant wit.

A White Heron and Other Stories. By Sarah O. Jewett. Boston: Houghton, Mifflin, & Co. 1886. pp. 254. $1.25.

Everybody knows the honesty and good success of Miss Jewett's stories. Without being sombre, they are often pathetic, though sometimes she is humor itself. But the lesson is always worth the effort to get it. We have here nine stories, of which the first might belong to a book for children, but they all go well together, and will be interesting to every noble child and every thoughtful adult. Her publishers have given the stories an exquisite dress.

Lob-lie-by-the-Fire and Other Tales. By Mrs. J. H. Ewing. Boston: Robert Brothers. 1886. pp. 349. $1.00.

Here are no less than eleven of Mrs. Ewing's fairy stories, full of good things, and told in a fascinating way. Several of them are for Christmas-tide. "Benjy in Beastland" is a fine story of a boy who liked to torment animals, and of how he was cured. "Timothy's Shoes" is a very bright story. The leading one is renowned already.

Pepita Ximenez. From the Spanish of Juan Valera. New York: D. Appleton & Co. 1886. pp. 273. $1.00.

But for a single impure allusion, which would not affect older readers, this book is desirable reading as a study of character, of the natural mind. It consists largely of letters of a young priest to his confessor, to whom he confides his studies, his thoughts of a beautiful woman, his struggles to escape her influence, his penitence, his yielding, his complete surrender to the flesh, his return to a worldly life. Perhaps this delineation of such an experience could not be surpassed. We are led to see how slight a hold Romanism has upon the sons and daughters of the ardent South, who love its pageantries, but are not strengthened by them.

THE NEW CHURCH.

EVERY MEMBER A MISSIONARY.

THE grand doctrine that, in a true Church, every individual is a Church, has direct application to the duty of all our members to be missionaries, each in his own way. Every one should be a centre of influence, every one a propagator, directly or indirectly. If in early Christian times the persecutors of Christianity regarded every member of the despised sect as a dangerous source of propagandism, in these times every member of the New Church should be known as a consistent, persistent missionary.

Let there be no misunderstanding of our meaning. We want no disputatious idlers, no combative disturber of other people's prayer-meetings, no dealers in cutting insinuations. We want nothing ungenerous, nothing inconsiderate, nothing noisy, nothing in which the vanity or aggressiveness of the natural man predominates.

But we would have every man and woman and child among us realize his responsibility, and be in continual remembrance of the command, "Freely ye have received, freely give." We would have every one keep himself familiar with our literature and be able to advise an inquirer as to his reading. We would have every minister make it his aim to have his people not only desirous to give information, but also prepared to do so intelligently. Especially we would have every one overcome in himself anything of indifference or of timidity which may impede his usefulness in this respect.

The motive from which missionary work, in a general way and by our people individually, shall be carried on is an important point. Ambition to enlarge our numbers for the sake of the world's opinion is unworthy. There is no good motive except the desire to serve the Lord and to extend the effects of His second coming. Not only is this the one worthy motive, in conjunction with the love of enlightening others, but our success depends upon the degree to which this motive enters as the ruling impulse. The self-conscious missionary, the missionary whose enjoyment is the

public speaking, the missionary who makes much of his work by depreciating that of others, is not successful except in his own sight. But the open-hearted one, whether minister or layman, whether man or woman or child, the one who loves other people, who has sunshine in face and words, who is patient because the Lord is patient, who values all that others do beyond what he himself does, who does not thrust himself upon another, but only lights his path,—this one is always found successful.

If one be of the right spirit, his silent presence helps people, his very face and manner in their midst draws them, he is always, but unconsciously, the source of helpful influences.

How much depends upon setting the city on a hill! We have known ministers and laymen who were not cities set on hills, and but few were the visible results of their lives; but we have known the other sort too, and have marvelled at their influence for good.

THE MASSACHUSETTS ASSOCIATION.

WHETHER it was the fine weather which accounted for the pleasantness of the meeting at Roxbury, October 7, or the beautiful church in which it was held, or the impressive sermon which opened the exercises, or the pleasure of receiving a new society, especially one representing a new element in our ranks, the Germans, or the fact that all reports were ready when called for, or the profusion of subjects of interest any one of which might have consumed the day, or the freedom and point which every one used in addressing the meeting, or the appreciated presence of a representative of the British Conference, we know not, but we heard several say that it was a very good and useful meeting. No one reproved the rest, no one but looked with courage on the work, and the call for more money was well answered.

As a prominent cause of the usefulness of the meeting and its good spirit, we would mention the sermon, which was adapted to the occasion and was impressively delivered. When a sermon does not fit the Association day, but was first prepared for a Sunday, it may be fully appreciated, but does not lead the hearers to engage at once and ardently in the business. At the conclusion of the service this time no one thought of leaving, but all were prepared for the next duty.

The MAGAZINE will be the gainer by the day. We hope to present the papers in a single number, and we select that for December because the Journal of the meeting will be appended to that

number. The paper on Church-Going, that on Amusements provided by the Societies, that on Moral Lessons for children from the Word, and others, will give to the December number an interest of its own.

One needs to attend these meetings, however, to profit fully by them. He needs to renew personal acquaintance, to make new friends among the fellow-workers, and to have the benefit of joining in the service of worship. Nothing but necessity should be counted a reason for failing to go up to the feast.

COMING OUT.

Rev. E. D. Daniels of Toronto says very truly in his paper *New-Jerusalem Tidings*: —

"The honest, manly, and truthful thing to do is for a receiver of the heavenly doctrines to come out, and stand with those who believe as he does, and enjoy his liberty and take the consequences whatever they may be. This is best both for his own soul, and for the peace of others. This may cost much suffering, but truth is truth, and it is of no use to attempt to evade it, and act from policy, or self-interest, or apparent expediency. This latter is to look from the circumference to the center, instead of from the center to the circumference. "Seek ye first the kingdom of God and his righteousness," etc. No one can be more painfully sensible of the imperfections to be found in the New Church than we are — the lack of prayer and of the exercises of piety; the ignorance of and want of deep, heartfelt communion with God; the failure to perceive the deep spiritual meaning of the heavenly doctrines as applied to the life; the contentions which arise from strong and conflicting individualities; careless or evil speaking of the neighbor; and, in a word, the over-indulgence of the natural man in many respects. But for all this, the fact remains that the organized New Jerusalem of to-day is the only church wherein a man can freely and honestly proclaim her heavenly truths, keeping back nothing; and he must choose between being in her pale, and standing alone with no denominational affiliation."

OUR NEED OF MORE MINISTERS.

Not long since a New-England town wished for the services of one of our ministers. There was a Union Church which was supplied for a Sunday at a time by ministers of different sorts, each member of the Committee on Supply having liberty to engage whom he would. When a New-Church minister was proposed, the question arose how one was to be procured. "Oh," said one, "you have only to go to their rooms in Boston and have them send one out." The man who was so advised went to the rooms, expecting to find that there, as elsewhere, ministers having no parishes came on Saturday afternoon to be sent out for Sunday.

He learned that we had no such ministers. The call was answered by a pastor whose pulpit was supplied in his absence by a layman.

There certainly is no religious body which so fully employs its ministers. We do not offer them large salaries, but we support them well, so that when there is a meeting of our ministers, they come in good raiment and physical condition. And we give work to the ministers at once and steadily. The history of the Theological School of Convention would show that it has been hard and often impossible to keep the students through the course, in consequence of urgent invitations they received to take the charge of a parish.

This lack of men to wait for places on Saturday is not deplored. But we lack men for steady work. So quickly do the existing societies take up the new ministers that it is almost impossible to find a minister for a new place. New places can borrow a pastor for a Sunday, but they have no means of obtaining a permanent supply.

In this state of things, the duty of seeking from the Lord is plain. We cannot make ministers, but we can ask for more men whose hearts are moved to this work. We can at least make known the evident need and try to be patient till it is supplied.

THE NEW-CHURCH MAGAZINE.

We are deeply interested in this periodical, issued monthly by our brethren in England, because, in general character and in length of days, it resembles our Magazine. Of late years, however, it has been affected by the popularity of *Morning Light*, the weekly newspaper. Recently, too, another weekly, the *Dawn*, has been in the field. And now a new monthly appears, the *Herald*. But the old Magazine has taken a new start by a change of editor. We hope great things of Mr. Presland, though *Morning Light* says that he reluctantly took the place: —

"The retirement of the editor at the close of the present year, at his own earnest request, called forth many warm expressions of regard and respect for Rev. R. Storry, who has been connected with the work of the Magazine since October, 1867. There was a great difficulty about choosing his successor. It was felt on all sides that the Rev. John Presland was the most likely man, but he had declined to accept the position. In this emergency, a requisition, headed by the names of the President, Vice-President, and signed by practically all the members of Conference, was presented to that gentleman, asking him to consent to be nominated. He could do no otherwise than accede."

GOOD WORDS.

We find these words quoted in *Morning Light.* Are they from Mr. Giles?

"To conclude with the words of a celebrated New-Church preacher: 'It is the Divine of the Lord, the Divine love and the Divine Wisdom, which constitute heaven; and all are in heaven just in the degree they can receive that love and wisdom. You have friends there. Some who walked by your side in these streets, and met with you to worship. We see their faces here no longer. We have put their material bodies away tenderly into the earth, where they are returning to dust. But they are in heaven. Their faces are radiant with the Divine love. They have thrown off the infirmities of age, and they are advancing towards the spring-time of an eternal youth. There are our children, — beautiful, lovely innocents! They, too, are unfolding in those soft and vernal airs, and becoming forms of the Divine love and wisdom. Our places will soon be vacant here. May they not be left eternally vacant there! May the Lord in His infinite mercy help us all to begin a heavenly life here that we may continue it there, and become the partakers of its ineffable and ever-enduring blessedness!'"

THE BEE-HIVE.

From *Dawn* we learn of a new enterprise, to be classed, apparrently, with our periodicals: —

"The *New-Church Bee-Hive* is a unique publication. It is the organ of the New Church in Australia, and is published at Melbourne fortnightly. It consists of three sheets of note-paper (twelve pages), and is written, being reproduced, apparently, by some chromograph process. It is highly creditable to the enterprise of our brethren, and, we have no doubt, will be extremely useful as a manual to the Melbourne Society. The number now before us contains a discussion on 'The Duty of Government in regard to the Liquor Traffic,' held under the auspices of the Mutual Improvement Society."

OTIS CLAPP.

The death of this noted Boston philanthropist occurred on the eighteenth day of September. While he was widely known as President of the Washingtonian Home for Inebriates, and as President of the Little Wanderers' Home for Orphans, his name was honored by our people as that of one who by his energy had done much in early days to publish and promulgate our literature. He was the publisher of this Magazine from 1832 to 1858. Strong in his independence of thought and not benefited by argument, he had of late years not been much seen at our meetings, but his interest in the cause was never doubted.

Rev. S. H. Worcester, who knew him long and well, will prepare a memorial sketch of him, which will be printed in our next issue.

THE OHIO ASSOCIATION.

A MEETING of unusual interest seems to have been held at Toledo, Oct. 7th, 8th, 9th, and 10th. The ministers and delegates went to a city having only a handful of our people, took a hall, and held their meeting almost as a missionary effort. Their commendable energy seems to have been rewarded by increasing numbers in attendance.

The first day was devoted to a ministers' conference, with papers, some of which we shall have the pleasure of printing. The essayists were Rev. Messrs. Goddard, Sewall, Barler, Beaman, and Cabell, all of Ohio. On the evening of that day, Mr. Goddard treated upon the subject, "Why we believe Emanuel Swdenborg to have been the Servant and Messenger of the Lord Jesus Christ." The next day there was a discourse at noon by Mr. Sewall on "The Redemption," and one in the evening by Mr. Mercer, of Chicago, on "The Bible." The preachers on the third day were Mr. Barler, whose subject was, "What the New-Church Doctrines are and what they are not," and Mr. Frost, of Detroit, on "The Judgment." The number in attendance was at first about fifty, and rose to a hundred.

The fourth and final day was Sunday. Rev. Mr. Giles, of Philadelphia, preached morning and evening, with two hundred present at the first and more at the second service. The Holy Supper was administered to fifty-one communicants. After the evening service, seventy-five remained to organize for work in Toledo.

These facts, for which we are indebted to Mr. Sewall, certainly commend the plan pursued. It will be seen that eight ministers were gathered, and that every one contributed an essay or sermon, and that the community responded heartily to the effort. A collection of seventy-two dollars, which was taken up, must have paid all local expenses.

THE WALTHAM NEW-CHURCH SCHOOL.

WE learn with pleasure that this deserving school has opened with unusual numbers, filling its capacity, and that its prospects were never brighter than at the present time. This will afford encouragement to Mr. Benjamin Worcester, who has devoted himself to this school in a degree which we have not seen surpassed by any one seeking to build up the New Church in any of its many aspects.

THE RELIGIOUS WORLD.

THE UNITARIAN DIFFICULTY.

Our readers know of the action of the Western Unitarian Conference in rejecting the Christian name and taking a purely ethical basis. This has given rise to much discussion. In the West several ministers and others have sent out a circular letter announcing the organization of a conference on a theistic basis, and asking for members. In Boston, the two leading Unitarian ministers, Dr. J. F. Clarke and Mr. M. J. Savage, are directly opposed, the former pleading for the retention of the Christian name, the latter declaring that its rejection marks a step forward. On the subject the organ of the Western Unitarians, *Unity*, speaks thus: —

"Yesterday, the text-point was at 'Christian.' The question at that point is settled, and the point nearly passed. What else does the National Conference amendment mean but that, while most Unitarians are Christians, they do not make that name the test of fellowship? There can, then, be non-Christian Unitatians. To-day, the test-point is at 'theism' and 'worship.' Our friends have called another halt. *These* 'beliefs,' at least, they say, are necessary to make a 'Unitarian.' . . . We think this bit of history justifies us in holding they are *not* necessary. . . . Can there, then, be 'Unitarians' who are not 'Christians?' Yes. And who do not worship? Yes, there *can* be. And are there any such among you? Yes, a few."

On this the *Watchman* (Baptist), which tries to be fair to all, briefly remarks as follows: —

"Unitarianism, on this representation of the case, is not Christianity. Some Unitarians 'profess and call themselves Christians,' but they do not need to do so in order to be Unitarians. Unitarianism is not a religion. Religion without worship is inconceivable. Some Unitarians worship and some do not. Those who do not are, notwithstanding, Unitarians. The majority of worshippers and of Christians may be ten to one, a hundred to one, a thousand to one, ten thousand to one; but as long as the one, equally with the ten thousand, is acknowledged by them to be a Unitarian, neither worship nor confession of Christ is allowed to be an essential element of Unitarianism."

To our mind this criticism is just. When the *Christian Register* says in its usual way, "the character and life of Jesus will always command the love and reverence of Unitarians," we understand it to use precisely the language it would use of any respected man.

And to this it adds its usual negation: "but, so long as they pay any heed to his teachings, he cannot be the centre of their theological system." This, as we read, is in effect a rejection of the Christian name in a quiet way, while that of the Western men was public and open.

PRAYERS FOR SALE.

Morning Light gives the following circular, which a correspondent of the *Christian World* translated from a recent French paper:

"DEAR FRIEND, — Having been informed of the sad loss which you have recently sustained, we beg to offer you our sincere regrets and deepest sympathy.

"Here below our friends and neighbors leave us one after another, but yet they do not entirely forsake us; we hope to see them again in the better world which is promised us. But the Catholic faith teaches us that very often the souls of those who die in the grace of God must expiate in purgatory the sins which they have not satisfied during this life. This punishment is terrible for them, but we hope to shorten it in various ways, and these means are easy, and lie at our very doors. They are,—1. The Holy Sacrifice of the Mass; 2. The Prayers of the Church; 3. The Practice of Almsgiving. Do not, therefore, refuse these acts of charity which those unfortunate souls are asking of you as they cry, 'Have mercy, have mercy upon me, my friends.'

"Christian soul, to suggest a means whereby you may help their distress, the following is a work in which you may well take part, namely, the restoration of the parish church of Villeneuve-en-Duras. On our part, we undertake the following engagement: —

"1. To offer every Monday the Holy Sacrifice of the Mass on behalf of yourselves and the deceased members of your families; please send their names.

"2. To recite every evening in public the 'De Profundis' with the same object.

"In reply, please send us a small sum towards the restoration of the church; we do not name any amount, we leave it to you to decide. We have no doubt you will be able to appreciate the great advantage of fifty-two masses per annum for a single payment, and, trusting you will take the matter into consideration,

"We are, dear friends, yours truly, (Signed) TH. FILHOL,
"*Curate of Villeneuve.*

"P. S. — Postal orders to be made out in the above name."

BELIEF THAT ERRS.

LISTEN to the *Evangelist* on what it calls "Congregational Belief:" —

"That the pagan world lies at present, and has always lain, under the condemning wrath of God is in consequence of its spiritual corruption and revolt from Him, has been from time immemorial a part of the Congregational creed. That this doctrine is still a primal and positive element in Congregational belief, broadly

viewed, we have seen no reason whatever for doubting, and the sweeping denial of this fact, made by one of the advocates of the new dogma, will rank as one of the most remarkable in the history of Christian theology."

And then compare this with the declaration of Paul in Acts x. 34, 35:—

"Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Do we understand that Paul is to be condemned as an advocate of the new dogma? Do we understand that the "Congregational belief" in the Divine Providence is such that it extends in no way over those who "cannot discern between their right hand and their left?"

A DREADFUL CATECHISM.

In the *Christian Intelligencer*, a writer gives his opinion of a catechism in common use in the Reformed Church. He quotes such answers to be learned and given as this, "I am an enemy to God, a child of Satan, and an heir of hell," and says,—

"But not only the doctrines taught, but the language employed in this catechism, is repulsive and misleading. The joys of the redeemed in heaven, one might infer, are largely due to the torments of the damned in hell; while the description of hell, as a place where the wicked 'forever roar, curse, and blaspheme God,' is a picture of a pandemonium, the eternal existence of which, in its rebellious attitude, is, to say the least, an insult to our idea of the Divine Omnipotence. Then what a conception of the character of God do children obtain from this catechism, and what an erroneous idea of the meaning and the value of the glorious Gospel of Jesus Christ! That Gospel is presented as a sort of magic charm against the wrath of God; faith is a means of escaping hell and winning heaven; and an interest in Christ is to be sought only 'that I may live always in readiness for death,' and because 'I may die the next moment,' and 'go to hell with the wicked.' Is this a correct presentation of the Gospel, and one especially adapted to young children?"

MATERIAL VIEW OF RESURRECTION.

Our readers need to be reminded sometimes how boldly old doctrine is stated. We give an extract from the *Presbyterian Journal*:—

"Look at those grassy mounds in the light of the resurrection truth. The eye of faith sees them change into a field sown with the seeds of immortality. Blessed field! what flowers shall spring there! What a harvest shall be gathered there! In the neighboring fields, 'Whatsoever a man soweth, that shall he also reap.' But here how great the difference between what is sown amid mourners' tears and what shall be reaped amid angels' joys; between the poor body that we restore to the earth and the noble form that shall spring from its ashes. Those

who saw Lazarus's putrid corpse with health glowing on its cheek saw nothing to match the change the grave shall work on these mouldering bones."

DEEMED EVANGELICAL.

THE *Christian Union* is called upon to answer a question of interest to our people, and it does so with quick sincerity: —

"Q. I am a Presbyterian elder, and was once a delegate to General Assembly. In one of the sessions, a ministerial delegate from Missouri used the expression, 'I have been fighting the Congregationalists.' More recently, when at presbytery, a sessional record showed that in one of the churches a member had been received by certificate from a Swedenborgian Church, and the minister who was chairman of the committee to whom the record was referred said, 'I would as soon receive a member from a Chinese joss-house.' It seems to me that such sentiments are unchristian, and yet no word of rebuke was given by any member of the bodies. What do you think?

"A. We had hoped that the era of Presbyterians and Congregationalists fighting one another had forever passed by; and, in our judgment, there is no reason why a Swedenborgian should not be received on certificate into any Evangelical Church. All the Swedenborgians we have known have been characterized by great purity and simplicity of Christian faith, hope, and love."

WILL NEVER CHANGE.

REV. DR. J. L. WITHROW, of Boston, is known as a Congregational clergyman of conservative views and some ruggedness of character. In declining a call to Chicago, he recently defined his position very fully: —

"After speaking of his collegiate and theological education at Princeton, he says he gave four years and a half, after leaving the institution, 'to reviewing all the leading matters of my faith with the teaching at Princeton on one hand, and those of different, so-called liberal schools on the other. Since that time I have never wasted an hour in consulting whether I had not better liberalize my theological beliefs. I never shall.'"

BAXTER NOT FULLY ORTHODOX.

A WRITER in the *Christian Union* gives an extract from Baxter, and asks a pertinent question: —

"In his autobiographical narration (written toward the end of his life) he reviews his religious opinions, and indicates points on which his views had, since he began the ministry, undergone some modifications. Concerning the perdition of the heathen he used the following language. It will be found in Christopher Wadsworth's 'Ecclesiastical Biography' Vol. IV., page 507: —

"'I am not so much inclined [as formerly] to pass a peremptory sentence of damnation upon all that never heard of Christ, having some more reason than I knew of before to think that God's dealing with such is much unknown to us.'

"What would the A. B. C. F. M. do with the old hero if he were to reappear in the flesh and offer himself for missionary service?"

ANDOVER CONDEMNED.

THE *Advance* brings in its verdict: —

"We have been slow to pronounce positively against Andover Theological Seminary. Many of our friends thought we were too slow, but we wanted to be careful, to judge no man hastily. We did not open our mouths until they struck at the American Board. The teachings of Dorner have been enlarged upon, especially that phase of the German theologian's doctrine which dealt with eschatology. Our readers are somewhat familiar with these teachings already,— probation for all heathen, infants, and imbeciles who have not had what might be called a fair chance to hear the Gospel in this life; an opportunity to hear it in the next."

METAPHYSICS IMPORTANT.

PROF. GULLIVER of Andover, writing in the New York *Independent* upon the present difficulty in the Board of Missions, says that the new creed can not be regarded as a sufficient test of doctrinal soundness, and then says,—

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PARADISE FOUND.

THOSE who have examined President Warren's over-praised theory that Eden was the North Polar Zone will note with interest the closing words of a careful criticism in *Zion's Herald*: —

"These briefly-expressed thoughts embrace, I think, or naturally lead to, the following questions (which I should be most happy to have refuted, if it may be): In adopting Dr. Warren's view so far as it relates to the birth of the human race, are we not brought antagonistically, face to face, either with certain facts in geological science, or with those of Bible chronology, or with both?"

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